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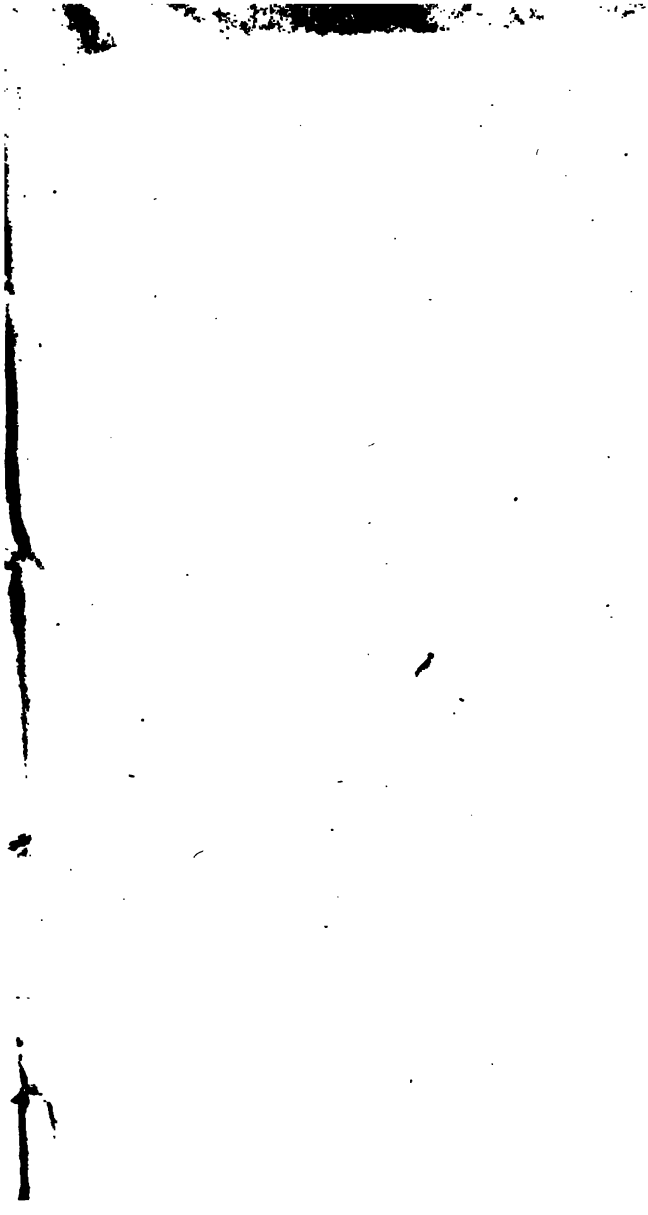

THE

Christian School-Master:

OR, THE

DUTY OF THOSE WHO ARE EMPLOYED IN THE

PUBLIC INSTRUCTION OF CHILDREN:

ESPECIALLY IN

CHARITY-SCHOOLS.

TO WHICH IS ADDED,

A COLLECTION OF PRAYERS

UPON SEVERAL OCCASIONS,

FOR THE USE OF THE MASTER AND SCHOLARS.

TOGETHER WITH

DIRECTIONS AND INSTRUCTIONS CONCERNING

CONFIRMATION;

AND SUITABLE DEVOTIONS BEFORE, AT, AND AFTER IT.

BY JAMES TALBOTT, D. D.

CHAPLAIN TO HIS GRACE THE DUKE OF SOMERSET,

AND RECTOR OF SPOFFORTH IN YORKSHIRE.

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TO THE

RIGHT REVEREND

AND

RIGHT HONOURABLE

THE

LORDS,

AND ALL THE REST OF THE

MEMBERS

OF THE

SOCIETY

FOR PROMOTING

CHRISTIAN KNOWLEDGE,

THIS TREATISE

IS DEDICATED BY

THEIR MOST OBLIGED, AND

MOST OBEDIENT SERVANT,

J. TALBOTT.

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A TABLE OF THE CONTENTS OF THE FOLLOWING DISCOURSE.

THE Occaſion of this Diſcourſe Pag. 1
The Deſign of it 2
The general Diviſion of it 4
The Qualifications *of* a School-Maſter ibid.
i. *Of his* Religion *and* Principles ibid.
Licence and Subſcription required ibid.
2. *According to the* Statutes 5

ii. *Of*

ii. *Of his Morals* Pag. 6
Ill Conſequences of Immorality ibid.
1. *Contempt* ibid.
2. *Bad Example* 8
Some Virtues more eſpecially neceſſary to this Office 10
Perquiſites diſallowed 12
iii. *Of his Learning* 13
Helps towards the Art of Teaching 15
iv. *Of his* Age *and* Perſon ibid.
v. *Approbation of the* Miniſter 16
The Duties *of a* School-Maſter ibid
I. *As to* Inſtruction 17
i. *In* Religion ibid.
According to the Church-Catechiſm 18
The Method of Inſtructiug thoſe who cannot Read 19
For thoſe who can Read 20
ii. *In* Moral *Duties* 21
According to the Scriptures 22
1. *Their Duty towards* God the Father 23

1. *Their*

1. *Their Duty towards* God *the Son* Pag. 25
——————— *towards* God *the Holy Ghoſt* 26
Of Publick Prayers ibid.
Obſervation of the Lord's-Day and other Holy-Days 27
The Fourth Commandment explained ibid.
Reverence of God's Name ibid.
The Third Commandment explained 28
2. *Their Duty towards their* Neighbour 29
Of Juſtice *Poſitive and Negative* ibid.
1. *In their* Thoughts 30
The Tenth Commandment explained ib.
2. *In their* Words 32
Of Truth and Lying ibid.
Of Evil-ſpeaking 35
Of Scoffing at Infirmities 36
Of Slander 37
Of Tale-bearing ibid.

The Ninth Commandment explained Page 38
3. *In their* Actions ibid.
Obedience and Submiſſion to whom due ibid.
The Fifth Commandment explained ib.
Inſtruction, Reproof and Correction, how to be received 39
The Neceſſity of this Submiſſion in Children 40
Reſpect due to their Betters 41
Of Juſtice with Regard to their Neighbour's Poſſeſſions 42
The Eighth Commandment explained ib.
Of Stealing ibid.
Of Reſtitution 43
Of Wilful Damage 44
Of Promiſes 45
Of Truſt 46
Of Juſtice in Bargains, &c. 47
Debts of Credit 48
Of Reſtoring what is Borrowed 49
Of

Of Lending Page 49
Debts of Gratitude 50
Gratitude to or for Benefactors in Charity-Schools 51
Of Juſtice to their Neighbour's Perſon ibid.
The Sixth Commandment explained 52
Of Juſtice to his Body ibid.
Of Wounds, Blows, Fighting, &c. 53
Of Cruelty to their Fellows 55
To Animals 56
Of Juſtice to his Soul 57
Of Tempting others to Sin ibid.
Of Brotherly Admonition and Reproof 58
Of Grieving and Vexing others 59
Of Haughtineſs and Inſolence 60
Of Frowardneſs and Churliſhneſs ibid.
Of Impatience and Peeviſhneſs 61
Of Revengefulneſs 62
Of Complaints 63
Of Contention and Quarrelling 65

Of

Of Peace-making Page 66
Of Charity 67
Of doing as they would be done by 68
Of Self-Love 70
Of their Duty towards Themſelves 71
Of Temperance in Meats and Drinks 72
——— *in Sleep* ibid.
——— *in Recreations* 73
Of Chaſtity 74
The Seventh Commandment explained ibid.
Of Soberneſs 75
Of Humility 77
The Uſefulneſs of this Virtue 79
Of Vanity and Self-Conceit ibid.
Of Meekneſs 81
Of Anger 82
Of Conſideration 84
Of Self-Examination every Night 87
Of Induſtry 88
Of Idleneſs 90
iii. *Of Inſtruction in* Learning 91

1. *Of* Reading Page 92
In the Catechiſm 93
In the Common Prayer ibid.
In the Pſalter 94
In the Bible ibid.
Expoſition of the Catechiſm 95
The Whole Duty of Man *recommended* 97
2. *Of* Writing 98
3. *Of* Arithmetick 99
The Diviſion of the Claſſes ibid.
Latin *unneceſſary in theſe Schools* 100
The Duty of a School-Maſter
II. *As to* Diſcipline 101
i. Rules *and* Orders *to be obſerved in Charity-Schools* 102
1. *In the* School ibid.
Account of Abſence, &c. 103
Prayers ibid.
Cleanlineſs 104
Behaviour in the School ibid.
Exerciſe ibid.

Break-

Breaking-up Page 104
In populous Places 105
Abſence in Harveſt ibid.
The Method in the Charity-School and Work-Houſe at York 106
2. *At* Meals 107
Stories after Meals ibid.
3. *At the Hours of Recreation* 108
Viſiting of Friends ibid.
4. Prayers *at Night and Morning* ibid.
5. *Of coming to the* Church 109
Behaviour there ibid.
Singing of Pſalms 110
Attention and Reverence 111
Proper Seat for the Maſter *and Scholars* ibid.
After the Service 112
Catechizing in the Church ibid.
——— *at Home* ibid.
Repetition of the Texts, &c. ibid.
The Orders to be read publickly 113
ii. *Of* Rewards *and* Puniſhments 114

1. *Of* Praiſe *and* Reproof Page 115
The Uſe of the Scripture on theſe Occaſions 116
2. *Of* Promoting *and* Degrading 117
This Method to be obſerved in the Church 118
3. *Of* Corporal Correction 119
Faults which more eſpecially require it 120
Cautions concerning the diſcreet Uſe of Puniſhment 121
Lenity when ſeaſonable 125
Severity when neceſſary 127
How it muſt be managed ibid.
4. *Of* Expulſion 128
Of the Publick Diſtribution of Rewards and Puniſhments ibid.
An Account of Faults to be kept 129
A Table of Faults 131
An Exhortation to School-Maſters for the Performance of their Duty 133

1. *With reſpect to the Parents and Benefactors* Page 133
2. *To the Children* 136
3. *To the Commonwealth* 138
4. *To God* 139
His Denunciations againſt the Neglect of this Duty 140
His Judgments for it 141
The Means to prevent them 142

Prayers for ſeveral Occaſions.

A Prayer to be uſed by a School-Maſter 143
The Method of Morning and Evening Prayer out of the Liturgy, *to be uſed by the Maſter and Scholars in the* Common-Chamber *on the ordinary Week Days, in ſuch Places where they dwell together* 147
Prayers to be uſed every Morning and Afternoon, immediately after their coming together in the School 148
Prayers to be uſed every Morning and Afternoon, before they are diſmiſſed from School 149

Prayers

Prayers to be uſed inſtead of thoſe above-mentioned, upon Sundays *and* Holy-Days; *and on other Days of the Week, in ſuch Places where the Maſter and Scholars meet only in the School;* viz. *Morning Prayer* Page 150
——— *Evening Prayer* 153
A Morning or Evening Prayer to be uſed daily at Home by the Younger Children 155
Prayers to be uſed at Home by thoſe that are more grown in Years. Morning Prayer 156
——— *Evening Prayer* 158
An Ejaculatory Prayer, to be uſed by every Child when he enters into the Church 160
A Prayer to be ſaid when they come into their Seat 161
Before Singing a Pſalm or Hymn ibid.
Before they leave their Seat ibid.
After their Return from the Church 162
A Prayer for a Child going to Church to be Catechized ibid.
A Grace before Meat 163
——— *after Meat* ibid.

Direc-

Directions and Inſtructions concerning Confirmation Page 164
A Preparatory Prayer and Recognition of the Baptiſmal Vow, to be uſed before Confirmation 168
A Prayer to be uſed in the Church at the Time of Confirmation 171
A Prayer to be uſed at Home after Confirmation 173

THE

THE

Chriſtian School-Maſter:

OR, THE

DUTY OF THOSE WHO ARE EMPLOYED

IN THE

Public Inſtruction of Children.

IT has pleaſed the Divine Goodneſs to proſper, in a wonderful Manner, the pious and charitable Endeavours of the *Society* which for many Years has been happily eſtabliſhed in this Kingdom, *for Chriſtian Knowledge*, particularly by the erecting of *Charity-Schools*, in order to that great and desirable End: By which Means ſome Thouſands of poor Children, whoſe Parents were unable to

The Occaſion of this Diſcourſe.

provide for their Subſiſtence, and much leſs for their Education, have been happily reſcued from Want and Ignorance, preſerved from Idleneſs and Vice, and brought up in the Knowledge and Practice of Chriſtianity, and of ſuch uſeful Arts, as may hereafter enable them to get an honeſt Livelihood, and to be ſerviceable to their Families and Country.

The Deſign of it.

In order therefore to co-operate with the pious Deſigns of the *Society*, it has been thought requiſite to lay down ſuch Rules and Methods, as may be uſeful to all that are employed as *Teachers* in theſe *Schools*, and to repreſent to them as plainly and fully as the intended Brevity of this Diſcourſe will permit, the whole Compaſs of their Duty, together with the Engagements they are under to the diligent and faithful Performance of it.

I ſhall not enlarge in this Place, upon the Uſefulness of *Schools* in general; of which the World has been ſo long convinced, that the Uſe and Encouragement of them is almoſt as ancient as the Eſtabliſhment of Government in all civilized Nations: Nor do I think it

needful

needful on this Occaſion, to inſiſt upon the great Benefit and Advantage of *Charity-Schools* in particular; which, though they are not of the ſame Antiquity (the Original as well as Progreſs of this excellent Inſtitution, being chiefly owing to the Royal Law of Charity,) which in the Fulneſs of Time was firſt promulged by that Divine Pattern of Beneficence, *who went about teaching and doing good*; Acts x. 38. and made it the diſtinguiſhing Character of his heavenly Diſpenſation, that under it the *Poor had the Goſpel preached to them*, Luke vii. 22. yet the peculiar and direct Tendency of theſe to promote the Publick Welfare, no leſs than that of particular Perſons, is ſo manifeſtly evident both from Reaſon and Experience, and has been ſo well, and (God be thanked) ſo ſucceſsfully urged in ſeveral excellent Diſcourſes from the Preſs as well as the Pulpit; that it will be ſuperfluous to make that the Subject, which is indeed only the Occaſion of this Treatiſe: The Deſign whereof is to poſſeſs all who are, or ſhall be entruſted with the Inſtruction of Youth in theſe *Schools*, with a juſt Senſe of the weighty and indiſpenſible Obligations

incumbent on thoſe that undertake it; and that upon this twofold Account.

The General Diviſion of it.

I. Of the *Qualifications* that are requiſite to fit and prepare them for this Office.

II. Of the *Duties* that are neceſſary to be performed in the Execution of it.

The Qualifications of a School-Maſter.

1. As to the Firſt of theſe, 'tis certainly requiſite that every one who undertakes the Office of a *School-Maſter*, ſhould very ſeriouſly conſider with himſelf, whether he is duly qualified for it, particularly with regard to his *Religion*; which in every *Engliſh School-Maſter* ought to be that of the *Church of* England, as by Law eſtabliſhed; that, I mean, which is profeſſed and comprehended in the 39 Articles of our excellent Church, which every one who is entruſted with this important Charge is obliged in Conſcience to maintain. For as it is evidently the Intereſt of our Conſtitution in Church and State, that all its Members ſhould be educated in thoſe Principles of Faith and Worſhip, and in thoſe only which are publickly profeſſed and eſtabliſhed;

Of his Religion and Principles.

ſo

ſo it is abſolutely neceſſary, that every Perſon who is employed in the Education of Children, ſhould profeſs and teach thoſe Principles, and no other.

A farther Qualification for Teachers of Charity-Schools is their taking the Oaths required by Statute, as follows:

I A. B. do ſincerely promiſe and ſwear, that I will bear true Allegiance to His Majeſty King George.

So help me God.

The Oath of the King's Supremacy.

I A. B. do ſwear, That I do from my Heart abhor, deteſt, and abjure, as impious and heretical, that damnable Doctrine and Poſition, that Princes excommunicated or deprived by the Pope, or any Authority of the See of Rome, may be depoſed or murdered by their Subjects, or any other whatſoever. And I do declare, that no Foreign Prince, Perſon, Prelate, State, or Potentate, hath or ought to have any Juriſdiction, Power, Superiority, Pre-eminence, or Authority, (eccleſiaſtical or ſpiritual) within this Realm.

So help me God.

Of his Morals. Another Qualification of a *School-Maſter*, is with reſpect to his *Morals*; which, next to his *Religion*, muſt be chiefly regarded. Indeed the latter is as naturally and neceſſarily productive of the former, as a good Tree is of good Fruit. The *Form of Godlineſs*, without the *Power*, is altogether as dead and uſeleſs, and even as liable to Corruption, as the Body without the Soul. Good *Morals* therefore are as neceſſary as orthodox Principles to an Inſtructor of Youth. He that does not live agreeably to what he is bound to profeſs and teach, will find his Precepts as ineffectual as his Faith; and that upon theſe two Accounts.

Ill Conſequences of Immorality.

Contempt. 1. Of the Contempt which is like to be brought upon his Perſon by any notorious Immorality. Some Vices have that groſs Turpitude in them, which is eaſily diſcerned even by the moſt heedleſs Beholder; and which conſequently renders thoſe that are guilty of them, obnoxious to the Scorn and Averſion of all (even the youngeſt) Perſons they converſe with. And as Children are apt enough to ſpy Faults, eſpecially

in

in thoſe whoſe Buſineſs it is to obſerve theirs: So he that is liable to be deſpiſed or hated by them on the Account of his ſcandalous Life, may be ſure they will have as little Regard to his Counſels as to his Perſon. Theſe will loſe that Authority, and his Reproofs that Force, which is requiſite to render them effectual. For it is not to be imagined, that he can ever heartily condemn, or freely reprehend thoſe Vices, which he is known to practiſe: Nor can he ever mention them with that juſt Deteſtation, which ſhould deter his Scholars from the Commiſſion of them, without expoſing himſelf at the ſame Time, as an Object of that very Deteſtation he ſhould create in others. *Thou, therefore, that teacheſt another, teacheſt thou not thyſelf?* Rom. ii. 21. (ſays the Apoſtle.) Thou that telleſt thy Scholars they muſt not take God's holy Name in vain; doſt thou prophane it (perhaps in their hearing) by wicked Oaths and Curſes? Thou that exhorteſt them *to keep their Bodies in Temperance, Soberneſs, and Chaſtity*; doſt thou abuſe thy own (perhaps in their Sight) by Drunkenneſs, or any other Debauchery? Thou who *art confident*

that thou thyſelf art a Guide to the Blind, a Light to them which are in Darkneſs, an Inſtructor of the Fooliſh, a Teacher of Babes; doſt thou *reſt in the Form of Knowledge, and of the Truth in the Law,* and art deſtitute of the Life and Practice of it? Children have ſo much Senſe, as ſoon as they are capable of Inſtruction, as to underſtand, that Actions are more real than Words, and a more certain Indication of what a Man does truly and inwardly believe. So that when a vicious Man talks to them in Praiſe of Virtue, or againſt Vice; when they ſee his Practice contradict his Precepts, the former will quickly undermine, and at laſt utterly defeat the latter. They will think it very unreaſonable in him, to require of them ſuch Duties as he does not perform; and very unjuſt, to puniſh or reprove them for ſuch Faults as he himſelf commits. But there is yet a worſe Conſequence which attends the Immorality of a *School-Maſter*; and that is,

Bad Example. 2. The bad Example which is given thereby to thoſe that are committed to his Care. 'Tis certain, that a great Part of Mankind, and more eſpecially Children

dren, live by Imitation. Nature inclines all to follow what they like; and corrupt Nature to like what is moſt agreeable to the prevailing Paſſion or Appetite: And wherever theſe are amiſs (as God knows there are too many Inſtances in both Kinds, which are very diſcernible, even in that tender Age;) the Danger of an evil Example, eſpecially when countenanced by the Authority of the Perſon that gives it, is too notorious to need any further Proof. So that thoſe who are concerned in the Buſineſs of Inſtruction, have, above all others, one ſpecial Argument to be religious and good themſelves, for the Sake of thoſe they teach: Becauſe Example is both the livelieſt and moſt delightful Way of Inſtruction, and that of which Children are the moſt capable; as being beſt underſtood, and apt to make the deepeſt Impreſſion upon them. For this Reaſon they muſt never ſee any Thing in their Maſter, which is not worthy their Imitation; leſt otherwiſe they ſhould be tempted, and even encouraged to ſin by his Example; which muſt needs have a much ſtronger Influence than all his Counſels and Exhortations, upon ſuch

Minds as cannot yet diſcern the juſt Limits of Good and Evil in many Caſes, and conſequently are apt to follow one or the other, juſt as they are led by thoſe that go before them. He therefore that undertakes to be their Guide, muſt take great Heed to his Ways, that he may not be a *blind Leader of the Blind*, Matt. xv. 14. and muſt make it the Buſineſs of his Life, *to ſhew himſelf in all Things a Pattern of* thoſe *good Works*, Tit. ii. 7. which he is obliged to recommend to others.

Some Virtues more eſpecially neceſſary to this Office.

But there are ſome Virtues which are yet more peculiarly ſuitable to the Office of a *School-maſter*, and which are indeed very proper and neceſſary Qualifications for it. So that every one that is engaged in this Station, muſt endeavour thoroughly to poſſeſs his Mind with them; ſince he is like to have frequent occaſion for the Exerciſe of them in the Courſe of his Employment. Theſe are,

1. *Patience* and *Humility*: That he may condeſcend to the meaneſt Capacity, and endure to repeat them as often as occaſion ſhall require. *For Precept muſt be upon Precept, Line upon Line; here a little, and there a little;*

little; according as the Age and Underſtanding of Children will admit, Iſa. xxviii. 10.

2. *Sagacity* and *Judgment:* That he may diſcern the particular Diſpoſition and Temper of theſe he is to teach, and may ſuit his Inſtructions and Admonitions accordingly, that ſo by ſtriking in with Nature, and conducting it in the Way it will moſt eaſily go, he may ſteer and govern them in the sweeteſt and moſt agreeable Manner.

3. *Juſtice* and *Equity:* That he may be exactly impartial in the Diſtribution of Rewards and Puniſhments; which will render both the more effectual.

4. *Meekneſs* and *Forbearance:* That he may always keep his Paſſions within their due Bounds, may by this Means proportion his Reſentment to the Nature of every Offence; paſſing by little Errors, if not with Connivance, yet at moſt, with a mild and gentle Reprehenſion; and not puniſhing thoſe that are greater, beyond the Limits of Moderation.

5. *Candour* and *Sweetneſs of Diſpoſition:* That he may gain the Affections, and conſequently the Attention of thoſe he teaches:

It being almoſt as natural for every one to learn from thoſe he loves, as it is to learn what he loves.

6. *Diligence* and *Application*: That he may cloſely and conſtantly attend the ſeveral Duties that are annexed to this uſeful and honourable Employment. And above all,

7. A *pious* and *devout* Frame of Spirit: Which is the only Means to procure the Divine Bleſſing upon all his Labours, and to direct them to thoſe great Ends for which he is ſo employed, the Glory of God, and the Benefit and Improvement of thoſe precious Souls committed to his Charge.

It may not be improper to add in this Place one negative Qualification with reſpect to his *Morals*, which is very neceſſary to every *School-Maſter*, eſpecially to one that is entruſted with the Education of poor Children: *viz.*

Perquiſites diſallowed. That he ſhould be free from *Covetouſneſs*, or the Deſire of receiving any By-Profits or Perquiſites over and above thoſe which are appointed or allowed by the Orders of the Foundation: Leſt he ſhould be tempted hereby to *Partiality*, and corrupt Dealing in his Office. For which Reaſon

Reaſon it is very wiſely ordered in the Conſtitutions for the Government of *Charity-Schools*, which were lately publiſhed in the printed Account of them: That the *Maſter* ſhall not receive any Money or Gift of the Children's Friends at their Entrance, or Breaking-up, or upon any other Pretence whatſoever; theſe *Schools* being only deſigned for the Education of ſuch poor Children, whoſe Parents or Friends are not able to give them Learning.

Of his Learning.

I proceed now to a fourth general Qualification of our School-Maſter; *viz. Learning*, or a competent Knowledge of ſuch Things as he is required to teach. Theſe are of a different Nature, according to the different Conſtitutions of the ſeveral *Schools* that have been eſtabliſhed for the Inſtruction of Youth, and to the Ends for which they are inſtructed. And here it may be ſeaſonable to declare once for all, That this Treatiſe is not directed to the *Maſters* of ſuch *Schools*, where greater and higher Attainments (ſuch as Skill in the learned Languages, in Poetry, Orato[illegible] are requiſite to fit and prepare [illegible] lars, firſt, for the Education of th[illegible]

ties, and afterwards for the Service of the Church or State, in more eminent Profeſſions and Employments, (it being preſumed that the Directions here given will be ſuperfluous to ſuch learned Perſons as generally fill thoſe Places) but chiefly and immediately to thoſe *Teachers* of a lower Claſs, and conſequently of lower Talents, who are employed to inſtruct poor Children in ſuch Things only, as are moſt neceſſary and ſuitable to their Condition, according to the Methods which are now uſed in the ſeveral Charity-Schools erected for that end. And therefore it may be ſufficient for our preſent Purpoſe, to obſerve, That by the Orders lately publiſhed for the Management of theſe Schools (which ſhall be ſet down hereafter in their proper Place) it is required, 'That 'the *Maſter* to be elected into any of them, 'ſhall be one who underſtands well the 'Grounds and Principles of the Chriſtian 'Religion, and likewiſe one who can write 'a good Hand, and who underſtands the 'Grounds of *Arithmetic*, and that he ſhould 'be one who has a good Genius for teach-'ing.' In order to the further Improvement

of

of this (which is in a great Meaſure the Reſult of Experience and Obſervation) it has been judged adviſeable for any new-elected *School-Maſter*, 'To conſult with ſeveral of 'the preſent *Maſters* of theſe Schools, concerning the beſt Means of performing this 'Office: And it is recommended to them 'to communicate to every ſuch new-elected *Maſter* their Art, and the divers Methods of teaching and governing their 'Scholars, according to the different Capacities, Tempers and Inclinations of the 'Children. And moreover it will be convenient, that he ſhould have Liberty on 'certain Days to ſee and hear the preſent '*Maſters* teach their Scholars, and upon 'Occaſion to aſſiſt them in teaching; that 'he may thereby become yet more expert, 'and better qualified for the Diſcharge of 'his Duty.' *Helps towards the Art of teaching.*

4. Alſo the *Age* and *Perſon* of the *School-Maſter*; it is convenient that he ſhould not be under the Age of 25 Years; that there ſhould be no Defect in his Speech; which is liable *Of his Age and Perſon.*

to

to be imitated (if not ridiculed) by Children.

Approbation of the Miniſter.

Laſtly, It is very expedient, that ſince the Labours of every *School-Maſter*, (eſpecially in the great Buſineſs of Religion) are ſubſervient to thoſe of the *Miniſter* within whoſe Pariſh he teaches; he ſhould receive his Approbation, if not as to all the other Qualification above-mentioned, at leaſt as to Religion and Piety, before he is preſented to be licenſed by the Ordinary.

The Duties of a School-Maſter.

II. Having hitherto ſhewn the ſeveral *Qualifications* that are requiſite to fit and prepare our *School-Maſter* for his Office; I proceed now to the *Duties* incumbent on him in the Diſcharge of it: Which to a Mind thoroughly poſſeſſed with the good Qualities above-mentioned, and with a juſt Senſe of the great Truſt repoſed in every one that undertakes this Care, will appear not only very reaſonable, but neceſſary and indiſpenſible. Theſe may be generally reduced to the two main Branches of *School-Government*; *viz.* 1. *Inſtruction.* 2. *Diſcipline.*

I. As

I. As to the Buſineſs of *Inſtruction*, it muſt be conſidered that the Minds of Children, like blank Paper, or ſmooth Wax, are equally capable of any Impreſſion: The Uſe and Exerciſe of our Underſtanding advances by ſlower Degrees than that of our Limbs, and requires more Aſſiſtance from without, to guide and direct it. In this tender Age, the Mind ſeems to be purely paſſive, and ſuſceptible only of ſuch Notions, as it receives from others, by the Means of the outward Senſes; which (as the Author to the *Hebrews* obſerves) *muſt be exerciſed by Uſe to diſcern between Good and Evil*, Heb. v. 14. And therefore as it is the chief Concern of our Life, to know what is of the greateſt Importance to our Happineſs in this and the next World: So it is neceſſary that thoſe Things ſhould be propoſed as the firſt Objects of our Knowledge, which are moſt directly conducive to this great End. *Of Inſtruction.*

Now ſince *Religion* is the moſt proper Means of attaining this End (as being *profitable to all Things, having the Promiſe of the Life that now is, and of that which is to come*, 1 Tim. iv. 8.) it is certainly *In Religion.*

certainly of the greateſt Conſequence, that Children ſhould be poſſeſſed with an early Senſe of it, upon the very firſt Dawn of Reaſon; which does evidently qualify them to receive and entertain ſome Notices of *Religion* (ſuch as the Being of a God, the Immortality of human Souls, and the Rewards and Puniſhments of another Life proportionably to our Behaviour in this.) So the Prophet directs, *Whom ſhall he teach Knowledge? And whom ſhall he make to underſtand Doctrine? Them that are weaned from the Milk, and drawn from the Breaſt. For Precept muſt be upon Precept,* &c. Iſai. xxviii. 9.

According to the Church Catechiſm.

10. And ſince the chief Deſign of *Charity-Schools* (according to the Orders above-mentioned) is *For the Education of poor Children in the Knowledge and Practice of the Chriſtian Religion, as profeſſed and taught in the Church of* England; it muſt be the firſt Care of every Teacher in theſe Schools, to imprint in the Minds and Memory of the Children committed to his Inſtruction, the fundamental Doctrines and Duties of our holy Religion, as they are laid down in the excellent *Catechiſm*

of

of our Church; a ſhort but plain and comprehenſive Summary of whatſoever a Chriſtian ought to know and believe for his Soul's Health: Which therefore as it is *is to be learned by every Perſon*; ſo it is required to be *taught by every School-Maſter as the Children are able to bear.*

The Method of inſtructing thoſe who cannot read.

Since therefore it hath pleaſed our good God to *ordain* ſo much *Strength out of the Mouths of Babes*, Iſai. viii. 2. for the ſetting forth his Glory, that Children are as ſoon capable of Memory as of Speech, and of being fed with *the ſincere Milk of God's Word*, 1 Pet. ii. 2. almoſt as ſoon as they are weaned from that of their Mother's Breaſt: That no Time may be loſt by the *Maſter*, if it has been neglected by the Parents, to inſtil theſe neceſſary Principles into the youngeſt of his Scholars; it will be adviſeable, that even thoſe who cannot read, ſhould immediately, upon their firſt Admiſſion into the School, be taught to ſay the *Creed* and the *Lord's Prayer*, with the explanatory Anſwers belonging to each, by frequent Repetition, either from the Mouth

of

of their *Maſter*, or (which perhaps may be as well) of ſome of the elder *Scholars*; both the Teacher and Learner, in this latter Caſe, being made accountable to their *Maſter* for the Progreſs that is made. In the ſame Manner they may learn a ſhort Prayer to be ſaid every Morning and Evening: Though that Work may be made much eaſier to thoſe of this Claſs, by teaching them to convert the Anſwer which follows immediately after the *Lord's-Prayer*, into ſuch a Form as by the Addition and Alteration of very few Words, may be made to ſerve either for a Morning or Evening Prayer. He muſt alſo teach them a ſhort *Grace* to be ſaid before and after Meat; frequently admoniſhing them, that *Whether they eat or drink, or whatever they do*, they muſt *do all Things to the Glory of God*; 1 Cor. x. 31. on whom *the Eyes of all wait, that he may give them their Meat in due Seaſon.* Pſal. cxlv. 115.

Vid. Prayer for the younger Children, at the End of this Diſcourſe.

Thus much may be ſufficient with regard to the tender Age and Underſtanding of ſuch as are yet uncapable

For thoſe who can read.

uncapable of reading. When this is attained, their Morning and Evening Prayers may be enlarged in Proportion to their Capacity; and it will be requiſite that they ſhould learn the whole *Catechiſm*, which their *Maſter* muſt firſt teach every Child to pronounce diſtinctly and plainly, in order to their giving a ready and audible Account of it upon their Examination in the *Church*. And for their better Underſtanding of it in order to Practice, he muſt likewiſe explain all Parts of it to the meaneſt Capacity, by the Help of ſome good Expoſition approved by the *Miniſter*; of which (God be thanked) there is great and excellent Variety in our Church. This muſt be done conſtantly upon two ſeveral Days every Week (whereof *Saturday* ſhould be one) that every Thing in the *Catechiſm* may be more perfectly repeated and underſtood.

But as both Speech and Knowledge are in order to practiſe (*If ye know theſe Things*, ſays our Saviour, *happy are ye if ye do them*, John xiii. 17.) ſo the *Maſter* muſt make it his conſtant Buſineſs to put his *Scholars* in Mind of the great Engage- *In Moral Duties.*

ments,

ments, and the indiſpenſible Neceſſity they are under, to govern their whole Life and Actions by the Rules and Principles they have now learned; without which their *Learning* will but encreaſe their Guilt, and conſequently their Condemnation and Miſery both here and hereafter. *That Servant who knew his Lord's Will, and prepared not himſelf, neither did according to his Will, ſhall be beaten with many Stripes,* Luke xii. 47. ſays our great Lord and Maſter. And therefore, as he muſt frequently inculcate into their Minds ſuch neceſſary and fundamental Principles, as are like to have the greateſt and moſt laſting Influence upon their Lives (as right and worthy Apprehenſions of the divine Attributes, eſpecially of God's Holineſs, and that he is *of purer Eyes than to behold Iniquity*, Heb. i. 13.) So he muſt ſhew them the direct Tendency of every Article in the *Creed*, and of every Petition in the *Lord's-Prayer*, as well as of every Commandment in the *Decalogue*, to oblige them to ſome practical Duty which is naturally inferred from each, either towards *God*, their *Neighbour*, or *themſelves*; confirming all his Inſtructions

According to the Scriptures.

and

and Exhortations by the Authority of the Holy *Scriptures*; which he muſt teach them to reverence, as the only Rule of Faith and Manners: *All Scripture being given by Inſpiration of God*, and being *profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs:* 2 Tim. iii. 16. *That the Man of God may be perfect, thoroughly furniſhed unto all good Works:* ver. 17. That every one under his Care *may continue in the Things which he hath learned, and hath been aſſured of, knowing of whom he hath learned them*: ver. 14. *And that from a Child* he may *know the Holy Scriptures, which are able to make him wiſe unto Salvation, through Faith which is in Chriſt Jeſus*, ver. 15.

I. Thus, for Inſtance, with relation to their Duty towards *God*, they muſt be told, that *God the Father Almighty, who hath made them and all the World*, hath an undoubted Right to give Laws to his Creatures, and to require their Obedience to thoſe Laws. *For we are his Workmanſhip, created in Chriſt Jeſus unto good Works, which God hath before ordained, that we ſhould walk in them*, Eph. ii. *Their Duty towards God the Father.*

ii. 10. And conſequently, that it highly concerns them to *fear God, and to keep his Commandments*, and to *remember now their Creator in the Days of their Youth.* Eccleſ. xii. 1. 13. He muſt frequently remind them that this Almighty God, who made all Things, fills all Things with his Preſence; that he is always in all Places; that he hears all they ſay, and ſees all they do, (how ſecretly ſoever) as plainly as they can hear or ſee what is ſaid or done moſt openly; *Pſal.* cxxxix. 2, 4. and that he knows all they think as well as they themſelves. And therefore, ſince they are continually in his Preſence and in his Sight; it is the greateſt Folly, as well as the higheſt Preſumption, to commit any Sin againſt and before Him, to whom *all Things are naked and open*, Heb. iv. 13. and who will lay all open before Men and Angels *in the Day when he ſhall judge the Secrets of Men by Jeſus Chriſt*, Rom. ii. 16. That *the Lord God our heavenly Father, who is the Giver of all Goodneſs*, hath promiſed *to give good Things to them that aſk him*, Matt. vii. 11. which therefore they muſt do on all Occaſions by frequent and diligent *Prayer*; becauſe this is a proper Acknowledgment

knowledgment of our continual Dependence upon Him, *in whom we live, and move, and have our Being*, Acts xvii. 28. That it is He who hath given them Food and Raiment, comfortable Maintenance, a Chriſtian Education, and *all Things that be needful both for their Souls and Bodies*: And therefore that they are highly obliged to pay him that juſt and eaſy Tribute of their unfeigned Love, and Thanks, and Praiſe; which they muſt *ſhew forth not only with their Lips, but in their Lives, by giving up themſelves to His Service, and by walking before Him in Holineſs and Righteouſneſs all the Days of their Life.*

The Son.

2. But above all, they are bound to thank God the Father, for his ineſtimable Love in *reconciling the World to himſelf* by God the *Son*, 2 Cor. v. 19. who by his Death on the Croſs, *redeemed them and all Mankind* from the Power and Puniſhment of their Sins, and who deſerves likewiſe the moſt grateful Returns of their Thankfulneſs and Love; which he requires them to demonſtrate, by *keeping his Commandments*, John xiv. 15. foraſmuch as *He died for all, that they which live ſhould not henceforth live unto*

themſelves, but unto him which died for them, 2 Cor. v. 15.

The Holy Ghoſt. 3. They are alſo obliged to pay their moſt humble and hearty Thanks to God the *Father* and the *Son,* for ſending God the *Holy Ghoſt*; who by his Grace *ſanctifieth them and all the elect People of God*; and who, as he deſerves their ſincere Acknowledgments for his unſpeakable Gift, ſo he requires that this Grace which he hath ſo liberally beſtowed, and which *is ſufficient for them,* 2 Cor. xii. 9. may not be *in vain,* 1 Cor. xv. 10. that they would not by any wilful Diſobedience *grieve this Holy Spirit, whereby they are ſealed unto the Day of Redemption,* Epheſ. iv. 30. but that they ſhould *grow and abound in his Grace,* 2 Pet iii. 18. and as they are *called, unto Holineſs,* 1 Theſſ. iv. 7. *through Sanctification of the Spirit unto Obedience,* 1 Pet. i. 2. ſo they ſhould *walk worthy of the Vocation wherewith they are called,* Eph. iv. 1. *cleanſing themſelves from all Filthineſs of the Fleſh and Spirit, and perfecting Holineſs in the Fear of God,* 2 Cor. vii. 1.

Of Publick Prayers. And although they ought at all Times to acknowledge and adore the

the wonderful Goodneſs of that great God, who hath created, redeemed, and ſanctified them; *yet ought they moſt chiefly ſo to do, when they aſſemble and meet together*; to render him the reaſonable Service of their publick Prayers and Praiſes upon the *Lord's-Day*, which he hath ſanctified, and upon all other Days, which his Church hath ſet apart for that Purpoſe. And as he hath required them in the *fourth* Commandment to *do no manner of Work* upon his *Sabbath*; ſo they are obliged to forbear, not only from the ordinary Works of their Calling, but from their uſual Sports and Diverſions, which are unlawful on that Day; wherein they ſhould ſpend as much Time as can be ſpared from God's publick Worſhip, in their private Devotions (which ſhould then be enlarged) in hearing or reading the Holy Scriptures and other good Books, in receiving ſpiritual Inſtruction, and in ſerious and religious Converſation.

Obſervations of the Lord's Day and other Holy Days. The Fourth Commandment explained.

They muſt be often admoniſhed, That the *Name* of God, *which is Great, Wonderful, and Holy*, Pſal.

Reverence of God's Name.

xcix. 3. muſt never be mentioned by them without that religious Awe and Reverence which is due to it: Much leſs may it be profaned, by uſing it in their ordinary Diſcourſe, and upon light and frivolous Occaſions, or in raſh and cuſtomary *Oaths* and *Imprecations*, Matt. v. 34, 37. A Vice ſo common, even among Children in this corrupt Age, that ſome have learned to *ſwear* almoſt as ſoon as they can ſpeak, and have contracted a Habit of *Swearing* almoſt as often as they ſpeak. For which Reaſon this (as all other Sins) ſhould be oppoſed and diſcouraged in the very Beginning: leſt it ſhould grow into a Cuſtom as hard to be left, as it is dangerous to be continued; being not only expreſsly forbidden, but ſeverely threatened in the *Third Commandment: For the Lord will not hold him guiltleſs that taketh his Name in vain: i. e.* He will heavily puniſh this Affront of his Divine Majeſty. Wherefore *accuſtom not thy Mouth to Swearing, neither uſe thyſelf to the Naming of the Holy One*, (Ecclus. xxiii. 9.) *For as a Servant that is continually beaten ſhall not be without a blue Mark,*

The Third Commandment explained.

Mark, ſo he that ſweareth and nameth God continually, ſhall not be faultleſs, ver. 10. *A Man that uſeth much Swearing ſhall be filled with Iniquity, and the Plague ſhall never depart from his Houſe: If he ſhall offend, his Sins ſhall be upon him; and if he acknowledge not his Sin, he maketh a double Offence; and if he ſwear in vain, he ſhall not be innocent, but his Houſe ſhall be full of Calamities,* ver. 11.

Their Duty towards their Neighbour.

II. With Relation to their Duty towards their *Neighbour*, they muſt be frequently inſtructed in the two great Branches of it, *Juſtice* and *Charity*. And becauſe the former of theſe is in Truth a manly Virtue and leaſt underſtood by Children, who are moſt eaſily tempted to the contrary Vice of *Injuſtice*, as well on the Account of the preſent worldly Advantage it ſeems to bring, as by Reaſon they have the leaſt Knowledge of it in many particular Caſes; it will therefore be requiſite to explain and enforce the general Rules of poſitive and negative *Juſtice*, by ſuch particular Precepts and Prohibitions as are applicable to thoſe

Vid. A. B. Tillotſon's Serm. 51.

Of Juſtice Poſitive and Negative, in general.

Caſes wherein Children are moſt likely to be concerned.

1. With regard to their Thoughts.
2. To their Words.
3. To their Actions.

1. In their Thoughts.

1. They muſt be taught ſo to keep the *Thoughts* of their Heart, as *to bear no Malice nor Hatred* in it, Lev. xix. 17. nor to wiſh or deſign any Evil towards their Fellows; not to be glad when any Miſchief befals them, nor ſorry when they receive any Good; not to envy any one what he enjoys, nor ſo much as covet or deſire the Poſſeſſion of it, which is directly forbidden by the *Tenth* Commandment. Some Children are apt to fall into theſe malignant Sins, by contracting private Grudges and Diſtaſtes to their Fellows; which are very often owing to envy at their ſuperior Merit; eſpecially if that advances them to a higher Station in the School, or to a larger Share of their *Maſter's* Favour, or to the Eſteem and Affection of others. And theſe little Piques, according to the Temper of thoſe that entertain them, if they are ſuffered

The Tenth Commandment explained.

ſuffered to continue, will by Degrees increaſe, and at laſt ſettle and ſour into a moroſe and miſchievous Averſion, which may be of dangerous Conſequence both to themſelves and others. But in theſe Caſes they are to be admoniſhed in the Words of St. *Paul*, that they muſt be always *Children in Malice*, 1 Cor. xiv. 20. as they are now in Age and Underſtanding: That the evil Qualities above-mentioned, are the greateſt Obſtruction imaginable to their Proficiency in *Religion*, (the main End of their Education) upon which Account St. *Peter* exhorts, that *laying aſide all Malice, and all Guile, and Hypocriſies, and Envies*, they ſhould, *as new-born Babes, deſire the ſincere Milk of the Word, that they may grow thereby*, 1 Pet. ii. 1, 2.

Out of the Abundance of the Heart, the Mouth ſpeaketh, Matt. xii. 34. ſays our Saviour. And therefore as the Heart muſt be *kept with all Diligence* (*for out of it are the Iſſues of Life*,) Prov. iv. 23. So, becauſe *thoſe Things which proceed out of the Mouth come forth from the Heart, and defile the Man*, Matt. xv. 18. it is neceſſary that as ſoon as Children come to the

Uſe of Speech, they ſhould be taught to avoid the Abuſe of it, by taking great Heed.

2. In their Words. 2. To their *Words, that they offend not with their Tongue*, Pſal. xxxix. 1. To this End (ſays a very great Author) 'Children muſt be 'inured to *Silence*, eſpecially in the 'Preſence of their *Betters*. And as ſoon as 'they are capable of ſuch a Leſſon, let them 'be taught not to ſpeak but upon Conſide-'ration both of *what* they ſay, and before '*whom:* for there is *a Time to keep Silence*, 'as well as *a Time to ſpeak:*' Eccleſ. iii. 7. And Children, as well as Women, muſt *learn in Silence*, 1 Tim. ii. 11.

A. B. Tillotſon, Fol. Serm. 51.

They muſt frequently be reminded, as occaſion ſhall offer, that it is required in their *Catechiſm*, as one conſiderable Part of their Duty toward their *Neighbour*, that they ſhould *keep their Tongue from Evil-ſpeaking, Lying, and Slandering.* Above all Things, the *Maſter* muſt inculcate upon them that moſt neceſſary Duty and Virtue of ſpeaking *Truth*, as one of the beſt and ſtrongeſt Bands of Human Society and Commerce, and which is a common Debt they

Of Truth and Lying.

they owe to all Mankind; Speech being given to Men, as the Means of diſcovering their Mind one to another: So that whoever makes Uſe of it to a contrary End, is guilty of a manifeſt *Injuſtice. Wherefore putting away Lying, ſpeak every Man Truth with his Neighbour: For we are Members one of another,* Eph. iv. 25. Indeed it is highly neceſſary that Children ſhould be poſſeſſed very early with a juſt Senſe of the Baſeneſs and Vileneſs of telling a *Lie.* And becauſe the Fear of Blame or Puniſhment is very often apt to betray them into this Vice, for the hiding or excuſing what is amiſs, the *Maſter* muſt upon all proper Occaſions require and conjure them to ſpeak the Truth, the whole Truth, and nothing but the Truth, whenſoever they are called to declare it, whether it be in their own Caſe, or another's, whether it make for them or againſt them. They muſt be told, that *Lying* is one of the greateſt Aggravations of any Fault, which is always doubled by the Addition of this grievous Sin. Whereas an honeſt and ingenuous Confeſſion ſerves very often to extenuate the greateſt Crime, and at leaſt to abate, if not to prevent, the Puniſh-

ment of it. *He that covereth his Sins, ſhall not proſper; but whoſo confeſſeth and forſaketh them, ſhall have Mercy*, Prov. xxviii. 13. Lying Sins *ſhall not eſcape: they are but for a Moment*, Prov. xix. 5.—xii. 19. Their Credit is ſoon blaſted, and not eaſily retrieved. Beſides, they are *an Abomination unto the Lord; and the righteous Man hateth Lying*, Prov. vi. 16.—xiii. 5. Thus odious and deteſtable is this vile Sin in the Sight of God and Man. And though it ſhould happen to paſs undiſcovered and unpuniſhed in this World; yet (which is worſt of all) its Puniſhment is inevitable and intolerable in the World to come; where *All Liars ſhall have their Part in the Lake which burneth with Fire and Brimſtone*, Rev. xxi. 8. And certainly their juſt Portion muſt be with the *Devil*, whoſe Children they are: *For he is a Liar, and the Father of it*, John viii. 44. Whereas *Truth* intitles us to be the Children of God. *Surely* (ſays he) *they are my People, Children that will not lie*, Iſai. lxiii. 8. It intitles us further to the everlaſting Happineſs of Heaven; which God (*who cannot lie*,) Tit. i. 2. hath promiſed to him that *ſpeaketh the Truth from his Heart*, Pſal. xv. 2.

I have

I have inſiſted ſomewhat largely upon this Duty, as being not only the ſtrongeſt Cement of Society, but the Foundation of all moral Honeſty, and therefore abſolutely neceſſary to be very early and frequently inculcated upon the Minds of Children, who are more obnoxious to this Sin of *Lying*, than to any other. And ſad Experience does but too often convince us, that as ſome are much ſooner addicted to it than others (*As ſoon as they are born, they go aſtray and ſpeak Lies*, ſays the Royal *Pſalmiſt*, Pſal. lviii. 3.) So when this wretched Habit is once contracted, it is very hard to be broken, even in thoſe tender Years; and much more, after it has been confirmed by long Cuſtom and Practice, and by that *ſleight and cunning Craftineſs*, Eph. iv. 14: which uſually attends it in a more advanced Age, and whereby Men *lie in wait to deceive*, after they have *taught their Tongue to ſpeak Lies*, Jer. ix. 5.

They muſt likewiſe be cautioned againſt *Evil-ſpeaking*, or uſing opprobrious and reproachful Language towards each other upon any Occaſion whatſoever. This is generally the Effect of thoſe

Of Evil-ſpeaking.

headſtrong and unruly Paſſions to which Children are naturally obnoxious; and which, unleſs they are reſtrained by the ſober Dictates of Reaſon and Religion, are very apt to break out in contumelious and reviling Words, the impotent Revenge of weak Minds; directly contrary both to the Command and Example of that Divine Pattern of Candour and Patience, *in whoſe Mouth there was no Guile; who when he was reviled, reviled not again; when he ſuffered, he threatened not,* 1 Pet. ii. 22, 23. And who hath declared in his Goſpel, that *Whoſoever ſhall ſay to his Brother, Thou Fool, ſhall be in Danger of Hell-Fire,* Matt. v. 22. And as they muſt be warned againſt ſpeaking any ſcandalous or injurious Words in Anger; ſo muſt they be forbidden to uſe them even in Sport or Jeſt, and much more by Way of Contempt and upbraiding others with any natural Infirmity either of Mind or Body. From this they may be deterred by the Example of that dreadful Judgment which overtook thoſe Children that mocked *Elijah*, ſaying, *Go up thou bald Head,* 2 Kings

Of Scoffing at Infirmities.

2 Kings ii. 23, 24. Whereupon two and forty of them were torn by two She-Bears.

Of Slander.

And foraſmuch as *Slander*, which is the ſpeaking Evil of our Neighbour falſely, is the worſt Sort of *Lying*, and the moſt pernicious to human Society; therefore Children muſt be earneſtly dehorted from all Degrees of, and Approaches to, this odious Vice, which makes them *twofold more the Children of Hell* than the former. It is one notorious Character of the *Devil*, that he is *the Accuſer of the Brethren*, Rev. xii. 10. And as that venomous *old Serpent* was caſt out of Heaven upon that Account, ſo all that will follow his Example, muſt expect to ſhare in his Puniſhment. Now becauſe Children (eſpecially where they have contracted any Prejudice) are apt to tell falſe Stories of one another; or to aggravate ſuch as are partly true, by the Addition of ſome falſe Circumſtance, in order to bring their *Maſter's* Diſpleaſure upon thoſe they accuſe: He muſt by all Means diſſuade and diſcourage them from troubling him or their Fellows with groundleſs or needleſs

Of Tale-bearing.

needleſs Complaints. For He that ſaid, *thou ſhalt not bear falſe Witneſs*, ſaid alſo, *thou ſhalt not go up and down as a Tale-bearer*, Lev. xix. 16. And again, *The Words of a Tale-bearer are as Wounds*, Prov. xxvi. 22. *A Tale-bearer revealeth Secrets: but he that is of a faithful Spirit, concealeth the Matter*, Prov. xi. 13. Upon which Account they ſhould be adviſed to paſs by one another's little Errors and Infirmities, and inſtead of aggravating, to conceal and excuſe them; unleſs they are commanded by their Superiors to ſpeak what they know, for the Diſcovery of ſomething that may be more amiſs than they are aware of.

The 9th Commandment explained.

3. As to their *Actions*; they muſt be taught during this tender and unexperienced Age, to govern them by the Advice and Directions of *thoſe who have the Rule of them*, Heb. xiii. 17. and not only to *honour their* natural *Father and Mother*, according to the expreſs Word of the *Fifth* Commandment; but (as they are taught by the Expoſition of in their *Catechiſm*) to *honour*

3. In their Actions. Obedience and Submiſſion to whom due. The Fifth Commandment explained.

nour and obey the King (or Queen) *and all that are put in Authority under them*; *to ſubmit themſelves to all their Governors, Teachers, Spiritual Paſtors and Maſters*; to reſpect the Perſons, and reverence the Character of thoſe that inſtruct them, whether in the *School* or *Church*; the one, as the Guides and Directors of their Youth; the other of their whole Life; upon which Account, *they who labour in the Word and Doctrine, muſt be accounted worthy of double Honour*, 1 Tim. v. 17. *For they watch for their Souls, as thoſe that muſt give Account*, Heb. xiii. 17. Their Submiſſion, both to their *Maſter* and *Miniſter*, muſt be more particularly expreſſed by receiving all their Inſtructions and Admonitions with Attention and Reverence, and their Reproofs and Corrections with Meekneſs and Patience; conforming themſelves to the one, and amending themſelves by the other; that ſo they may profit by both. And though both one and the other are contrary to their preſent Inclinations; though all Reſtraint, Reproof and Puniſhment are really uneaſy and grievous; yet ſince they proceed from

Inſtruction, Reproof, and Correction, how to be received.

from the Love and Kindneſs of thoſe that give them, and the latter of theſe is no leſs againſt their Inclination; they ought to be received (as they are deſigned) as the natural and neceſſary Means of effecting the greateſt Good, and preventing the greateſt Evil. So the Author to the *Hebrews* obſerves in another Caſe, *no Chaſtening for the preſent ſeemeth to be joyous, but grievous: Nevertheleſs afterward it yieldeth the peaceable Fruit of Righteouſneſs unto them which are exerciſed thereby*, Heb. xii. 11. Now is the ſeaſonable Time of their Life to *hear Counſel and receive Inſtruction, that they may be wiſe in their latter End*, Prov. xix. 20. In order to this, they muſt be dehorted and diſcouraged from wilful and ſtubborn *Diſobedience*; which renders all Methods that can be uſed for their Improvement or Amendment fruitleſs and ineffectual, and makes their laſt State of *Obſtinacy* worſe than the firſt of *Ignorance*. It is indeed highly neceſſary, that all Children ſhould be inured betimes to Submiſſion and Obedience; Childhood being properly a State of Subjection to the Will of thoſe that are more

The Neceſſity of this Submiſſion in Children.

more capable to govern and direct us than we ourſelves. *The Heir, as long as he is a Child, differeth nothing from a Servant; but is under Tutors and Governors,* Gal. iv. 1, 2. And it is more eſpecially requiſite, that all Children who are bred in *Charity-Schools,* for *Services* and *Apprenticeſhips,* ſhould be ſtrictly obliged to practiſe here that Subjection to their *Teachers,* which they muſt afterwards pay to their *Maſters according to the Fleſh, with Fear and Trembling, in Singleneſs of Heart, as unto Chriſt,* Eph. vi. 5.

Reſpect due to their Betters.

They muſt likewiſe be admoniſhed *to order themſelves lowly and reverently,* (*i. e.* humbly and reſpectfully *to all their Betters,* in Age, Degree, Wiſdom or Goodneſs: Which will be no hard Leſſon to thoſe who have learned that of St. *Paul,* that in *Lowlineſs of Mind each ſhould eſteem another better than themſelves,* Phil. ii. 3. Of *Moſes,* that they muſt *riſe up before the hoary Head, and honour the Face of the old Man,* Lev. xix. 32. And of St. *Peter,* that not only the *Younger* muſt *ſubmit themſelves to the Elder,* 1 Pet. v. 5. but *all of them* muſt *be ſubject one to another* in all Offices of Courteſy,

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Compliance and Condeſcenſion; which are mutually due from all Members of the ſame Society, as well as in thoſe of *Reſpect* and *Deference*, which ſhould be paid in Proportion to thoſe Degrees of Subordination, in which they ſtand one towards another, by the Appointment of their Superiors, according to their different Merits in Learning, Morals, or Piety.

Thus much may be ſufficient to enlarge upon, with regard to their Duty towards thoſe to whom they are any Way related in the Degrees above-mentioned. There are ſome other Parts, both of poſitive and negative *Juſtice*, which are due to all in general with whom they converſe; and which ſhould be inſiſted on, as Occaſion ſhall offer; firſt with regard to their Neighbour's *Property*, ſecondly to his *Perſon*.

Of Juſtice, with regard to their Neighbour's Poſſeſſions. The Eighth Commandment explained. Of Stealing.

As to the *Property* and *Poſſeſſions* of their Neighbour; they muſt be told, that the *Eighth* Commandment (according to the Expoſition of it in their *Catechiſm*) requires them *to keep their Hands from picking and ſtealing*: A Vice to which

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ſome Children are very prone; eſpecially thoſe of the poorer Sort, whoſe wants, together with the eager and craving Deſires which naturally attend that Age, (and which are too often inflamed, even where Neceſſity does not prompt them, by the Suggeſtions of the grand Tempter and Enemy of Mankind) are apt to betray them into that vile Sin of *pilfering* and *purloining* what belongs to another. But as thoſe very Deſires are diſallowed by the *Tenth* Commandment; ſo is this Way of gratifying them expreſly forbidden in the *Eighth:* And the *Thief*, whether he ſteals for Hunger, or Want, or Wantonneſs; whether he does it ſecretly, or by open Violence, ſeizing and ſnatching from others whatever he has a Mind to; is liable to the Shame and Puniſhment which attends ſo baſe a Fact even in this World, and to the juſt Condemnation of an offended Judge in the World to come: Where *neither Thieves, nor Covetous, ſhall inherit the Kingdom of God*, 1 Cor. vi. 10. unleſs they take Care to prevent this Judgment by a timely *Repentance*, and full *Reſtitution:* Which in this and all other Caſes of *Injuſtice*, muſt be made

Of Reſtitution.

made to the injured Party, according to God's Command by *Moſes*: *If a Soul ſin and commit a Treſpaſs againſt the Lord, and lie unto his Neighbour in that which was delivered him to keep, or in Fellowſhip, or in any Thing taken away by Violence; or hath deceived his Neighbour; or have found that which was loſt, and lieth concerning it: In any of all theſe that a Man doth, ſinning therein: Then it ſhall be, becauſe he hath ſinned and is guilty, that he ſhall reſtore that which he took violently away, or the Thing which he hath deceitfully gotten, or that which was delivered him to keep, or the loſt Thing which he found,* Lev. vi. 2—4.

Of wilful Damage.

To this Part of *Injuſtice* may be referred that of wilfully *ſpoiling* and *damaging* what belongs to another; of *embezzling* or leſſening it in Quantity or Quality; or of *exchanging* it for ſomething elſe (whether it be of leſs or equal Value) without the free Conſent of the Owner. In all which Caſes, whether the Injury proceeds from any miſchievous or covetous Principle, it muſt be repaired (as has been ſaid) by the moſt ample Satisfaction to the Perſon

Perſon that has been wronged: Otherwiſe *he that doth wrong, ſhall receive for the Wrong which he hath done,* Col. iii. 25.

Now foraſmuch as the *Eighth* Commandment is tranſgreſſed not only by theſe, but by ſeveral other Acts of *Injuſtice,* of which Children are too capable; it is requiſite they ſhould know the due Extent of that Precept, ſo far at leaſt as may be inferred from the Expoſition of it in their *Catechiſm:* Where they are taught, that it requires them *to be true and juſt in all their Dealings.* 1. True to their *Word,* and punctual in the Performance of whatever they *promiſe* (whether it be of the greateſt or leaſt Moment) provided it be within their Power: Every *Promiſe* being a Debt, which was voluntarily contracted, and muſt be willingly paid, ſo far as they are able, even though it ſhould be attended with ſome Trouble or Diſadvantage to themſelves. Thus the holy *Pſalmiſt* makes it the Character of the *juſt* Man, whom he deſcribes in the *fifteenth* Pſalm, that he keepeth his *Promiſe to his Neighbour, though it were to his own Hindrance,* Pſal. xv. 5. But there they muſt be cautioned to avoid the many

Of Promiſes.

many Inconveniencies that uſually reſult from raſh Engagements, by being careful not to promiſe what is difficult, impoſſible or unlawful for them to perform: For the Caſe is the ſame in all Obligations of this Nature, as in thoſe that are more ſolemn. *When thou voweſt a Vow, defer not to pay it: For God hath no Pleaſure in Fools. Better is it that thou ſhouldeſt not Vow, than that thou ſhouldeſt Vow and not pay*, Eccl. v. 4. 5. The ſame Commandment does likewiſe oblige them to be. 2. True to their *Truſt:* The very Acceptance of which implies a Promiſe in Fact, if not in expreſs Words; and conſequently engages the Perſon in whom it is repoſed, to be very faithful in the Diſcharge of it. Wherefore they muſt not be tempted by any conſiderations of preſent or future Gain or Advantage, to ſo baſe a Treachery as the Violation of that Confidence which was placed in them: The Neglect or betraying whereof in any Caſe, involves them in a complicated Guilt, by joining two Sins in one, and adding *Deceit* and *Couſenage* to Breach of *Promiſe.*

Of Truſt.

They muſt likewiſe be admoniſhed to ſhew themſelves *juſt in all their Dealings*, by giving

ing to all whatſoever by any Kind of Right becomes their Due: Whether it be,

1. In making or performing any *Bargain*; as in *buying*, *ſelling*, or *exchanging*: In which Caſes they muſt be careful not to take any Advantage of the Ignorance or Neceſſity of thoſe they deal with, by exacting more, or giving leſs than they think the Thing they deal for to be really worth: Not to pretend Faults when they *buy*, Prov. xx. 14. nor to conceal them when they *ſell*. There are many little *Frauds* of this Kind, which Children are apt to commit in thoſe petty *Bargains* they make with one another; in which they muſt be taught betimes to avoid the Sin which *doth ſtick cloſe between buying and ſelling*, Ecclus. xxvii. 2. leſt they ſhould be betrayed by Cuſtom into ſuch a Habit of Diſhoneſty, as may hereafter infect all their Dealings in Matters of greater Value, when they ſhall come to manage any Trade, and may prompt them to uſe all Opportunities of over-reaching thoſe they deal with; contrary to the expreſs Command of the Lord *Jeſus* by his Apoſtle

Of Juſtice in Bargains.

Apoſtle; *that no Man go beyond and defraud his Brother in any Matter; becauſe that the Lord is the Avenger of all ſuch,* 1 Theſſ. iv. 6.

2. In the juſt Payment of all they *owe*; whether they be *Debts* of *Credit* or of *Gratitude.*

Debts of Credit.

As to the former of theſe, it muſt be confeſſed, that Children (eſpecially thoſe that are poor) have few (if any) Opportunities of contracting them: However, all muſt be cautioned againſt taking any ſuch Opportunities if they ſhould be offered: Since by God's great Goodneſs, and the comfortable Proviſion which is made for them by their Parents or Friends, they enjoy all Things that be needful; and therefore have no Occaſion to run in *Debt* upon any Account; which if any ſhould happen to do through their own Raſhneſs, or the Indiſcretion of thoſe that truſt them; they muſt be admoniſhed to pay the uttermoſt Farthing as ſoon as they ſhall be able: All with-holding what is due to another, being a manifeſt Breach of the *Eighth* Commandment, as well as of that which they have received by St. Paul; *owe no Man any Thing,* Rom. xiii. 8.

To

To this Part of *Juſtice* appertains the Duty of *reſtoring* what they have *borrowed:* Whether it be Money or any other Goods, which muſt be done within the Time that was limited for the Uſe of it, and according to the full Value of the Thing that was lent, without the leaſt Damage or Dimunition of it, and with all due Thanks for the Courteſy of the Owner: Which is very ill rewarded by detaining it either for altogether, or for any longer Time than he is willing to ſpare it; this being in Effect no leſs than *Robbery*, and downright Breach of *Truſt*. *The wicked borroweth, and payeth not again* (ſays the royal *Pſalmiſt*), but *the righteous is ever merciful and lendeth*, Pſal. xxxvii. 21, 26. Where, by the Way, it is obſervable, that this ſeaſonable ſupplying of the preſent Neceſſity of our Neighbour, is eſteemed an Act of *Righteouſneſs* (i. e. *Juſtice* as well as of Mercy; which in ſeveral other Parts of the Scripture is required as a Duty. *Thou ſhalt not harden thy Heart, nor ſhut thy Hand from thy Brother: But thou ſhalt open thy Hand wide unto him, and ſhalt ſurely lend him*

Of reſtoring what is borrowed.

Of lending.

ſufficient for his Need in that which he wanteth, Deut. xv. 7, 8. And again in theſe Words of our Saviour; *From him that would borrow of thee, turn not thou away*, Matt. v. 42.

Debts of Gratitude. The ſecond Sort of *Debts*, are thoſe of *Gratitude:* Which are of a higher and more laſting Obligation than any others; as proceeding in many Caſes purely from the Good-Will and Generoſity of the Perſon to whom they are due, and being of that Nature which is not capable of any other Return than the perpetual Acknowledgments of the Perſon obliged. Theſe therefore muſt always be paid, as they will be always owing to thoſe from whom we have received any ſignal Favour, either by our perſonal Thanks to them, or by our ſincere Endeavour to requite their Courteſy, with ſuch Returns of Kindneſs and good Offices as Opportunity and our Ability will allow: *For even Publicans and Sinners* (ſays our Saviour) *do Good to thoſe that do Good to them*, Luke vi. 33. Or, laſtly, by our Prayers for God's Bleſſing upon them: A Duty which he has commanded to be done even for thoſe *who deſpitefully uſe and perſecute us*. Matt. v. 44.

44. and much more for thoſe that love and do Good to us. Thus much all are capable of doing: Even the pooreſt and meaneſt, who can make no other Returns of *Gratitude*, may abound and be rich in theſe: Which are more eſpecially due from, and muſt therefore be frequently inculcated upon ſuch Children as are maintained and educated in *Charity-Schools*, by the pious Benefactions of thoſe who endowed them: For whoſe Perſons (if living) they ought to pray daily; that they who have ſo kindly provided for their well-being in this and the next World, may be plentifully rewarded in both; and for whoſe Charity (if they are dead) they muſt continually offer up their Thanks and Praiſes to their ſovereign Benefactor, who has put it into the Hearts of his Servants to imitate his divine Bounty, by beſtowing on them ſuch Things *as be needful both for their Souls and Bodies.*

Gratitude to or for Benefactors in Charity-Schools.

Thoſe Acts of *Juſtice* which are due to the *Perſon* of their Neighbour, are ſuch as reſpect either his *Body*, or his *Soul*: Concerning

Of Juſtice to their Neighbour's Perſon.

which they are generally required by the Expoſition of the *Sixth* Commandment in the *Catechiſm*, *To hurt no Body*, (i. e. no Perſon living) *by Word or Deed*; which evidently implies, that not only the groſſer Act of *Murder*, but whatever tends to the perſonal Harm of another in either of the Capacities above-mentioned, is forbidden by this Commandment.

The Sixth Commandment explained.

1. *To his Body.* Now foraſmuch as our weak and frail Bodies are not only ſubject to Mortality, but to many other evil Accidents, which (as well as that of an untimely and unnatural Death) Mankind are as liable to ſuffer from one another, as from the Reſt of the Creation: It has therefore pleaſed the divine Goodneſs to protect and ſecure them (ordinarily ſpeaking) from outward Violence, not only by the continued Acts of his gracious Providence, but likewiſe by the Authority of his juſt and righteous Laws. And therefore as the very Letter of the *Sixth* Commandment forbids the taking away any one's Life; ſo the Intention of it is to reſtrain them from all Actions, which may be

be any way injurious and hurtful to his Body; either with regard to its Uſefulneſs, Health or Eaſe. So that this Precept, and conſequently the Rule of *Juſtice* in this Reſpect, is tranſgreſſed by *maiming* or *diſabling* it in any Part; by *Wounds*, *Bruiſes*, or *Blows*; or by putting him needleſsly to any *Pain*, &c. *Of Wounds, Blows, Fighting.* And though few Children have been known ſo deſperately wicked as to violate the Letter of this Commandment by wilful *Murder*, or the Intention of it in the firſt of thoſe three Inſtances juſt now mentioned; yet daily Experience ſhews, that too many are guilty of the two laſt: Witneſs thoſe little *Wars* and *Fightings* among them, which, as St. *James* obſerves, *come from their Luſts*, James iv. 1. i. e. thoſe irregular and unreaſonable Deſires, which are natural to that Age, and ſometimes more violent in that, than in any other. It is indeed but two common for Children to encourage one another, and to be encouraged by their Friends and Parents in that ſavage and brutal Way of Contention, and to count it a hopeful Sign of Mettle and Spirit in them, as in Maſ- or Ga-, to make their Party

good (as they call it) and to give the laſt Blow, if not the firſt, wherever they are provoked; eſteeming it a Mark of Sheepiſhneſs and ſhameful Cowardice, to take a Blow, or to put up any Injury or Affront. But ſuch worldly Maxims, which paſs for current among thoſe who *know not what Manner of Spirit they are of*, Luke ix. 55. are highly unſuitable to the Deſign of Chriſtianity, and ſhould therefore be exploded and baniſhed from all Chriſtian Society; more eſpecially from thoſe Nurſeries of Religion, where Children ſhould be inured betimes to the Doctrine of the Croſs, and to the Obedience and Imitation of the bleſſed *Jeſus:* Who, though he could have revenged the Inſolence of a rude Multitude that *came againſt him with Swords and Staves*, Matth. xxvi. 47. by calling *Legions of Angels*, ver. 53. to his Defence; yet he would not ſo much as ſuffer one of his Followers to make uſe of an offenſive Weapon for it, but reproved *Peter*, ver. 52. at that Time for giving a ſlight Wound to the High-Prieſt's Servant: And who has commanded all his Servants *not to reſiſt Evil*; but rather to *turn the other Cheek*, Matt. v. 39.

than

than to ſmite again. They muſt be told on theſe Occaſions, that it is the Second Blow which makes the Fray, and that the Firſt will by no Means excuſe it: So that both Parties deſerve Puniſhment, though the Aggreſſor ought always to have the greateſt Share of it.

Of Cruelty to their Fellows.

And certainly if no Provocation can juſtify theſe rude Aſſaults, ſo unworthy of Chriſtians, and even of rational Creatures; then they are without any Colour of Excuſe, as they ſeem to be without any Senſe of Humanity, who take Pleaſure in *inſulting* and *tyrannizing* over thoſe that are weaker than themſelves, merely to ſhew their own Strength and Contempt of them: Or, which is yet worſe, to make Sport for themſelves and others, by putting their poor helpleſs Brethren to any *Pain* or Uneaſineſs. A Practice too frequently obſervable in ſome miſchievous Diſpoſitions even at that Age, which is the moſt innocent; but extremely oppoſite to that *Harmleſſneſs* which is required in *the Sons of God, in the Midſt of a crooked and perverſe Nation*, Phil. ii. 15. and ſo pernicious both in its preſent and future Conſequences, that Children

ſhould by all proper Means be diſcouraged from every Inſtance of it, and from any Action that ſeems to carry the leaſt Tendency towards it. Of this Kind is that cruel Delight which ſome are ſeen to take in *tormenting* and *worrying* ſuch poor *Animals*, as have the Misfortune to fall into their Hands. But Children ſhould not only be reſtrained from having any Part (even that of bare ſpectators) in ſuch barbarous Diverſions; but ſhould be bred up from the Beginning to an Abhorrence of them. They muſt be taught, that as *the righteous Man regardeth the Life of his Beaſt*, Prov. xii. 10. ſo he that is good-natured or juſt, will not take it away from, nor make it uneaſy to any Creature: Since all have a Right to the Enjoyment of it, ſo far as is conſiſtent with the Preſervation or Welfare of ſome other that is of a nobler Kind.

To Animals.

Theſe Documents are the more ſeaſonable and neceſſary, becauſe the Cuſtom of killing or tormenting *Beaſts*, will inſenſibly harden the Minds of Children to ſome Degrees of *Cruelty* and Unmercifulneſs towards one another.

ther. Thus much concerning that Juſtice which is due towards the *Body*.

2. Of Juſtice to their Neighbour's Soul.

It is very true that the *Soul* of Man (naturally ſpeaking) is immortal and invulnerable: No Weapon can wound it, no outward Violence can hurt, and much leſs deſtroy it. For this Reaſon our bleſſed Saviour bids us *not to fear thoſe that kill the Body, and are not able to kill the Soul*, Matt. x. 28. But then, as He commands us in the Words immediately following, to *fear him, who is able to deſtroy both Body and Soul in Hell*: So it is evident that the latter, as well as the former, is obnoxious to that everlaſting *Death*, which *is the Wages of Sin*, Rom. vi. 23. And conſequently, that he who by any Means tempts or encourages another to ſin, whether it be by Perſuaſion, Command, Threatening, Aſſiſtance, Permiſſion, or Example, does all that lies in his Power towards the Deſtruction of his *Soul* which is mortally wounded in a moral and ſpiritual Senſe, and without a timely Repentance, muſt eternally periſh by every Sin, which is *unto Death*, 1 John v. 16.

Of tempting others to ſin.

They muſt therefore be ſeriouſly exhorted not to make themſelves Agents and Factors for that grand *Tempter*, the *Devil*, by drawing the Souls of their Brethren into his Snares: Which if they have done by any of the Ways above-mentioned, they muſt ſincerely aſk their Pardon, and earneſtly endeavour to withdraw them from thoſe dangerous Paths into which they had unhappily miſled them. They muſt be admoniſhed not to be Partakers of the Sins of their Brethren by *Connivance*, which is a ſilent Approbation of them; but rather to prevent, or as far as they are able, to remedy ſo great Miſchiefs by that *brotherly Admonition*, 2 Theſſ. iii. 15. and (as Occaſion ſhall require) that charitable *Reproof*, Lev. xix. 17. which is ſo frequently recommended in the holy Scriptures: Or (if neither of theſe will prevail) by laying the Fault before their Maſter, in caſe it is like to prove of ill Conſequence to the Offender, or of notorious bad Example to his Followers: Remembering always, that *he who* (by theſe or any other Means) *converts a Sinner from the Error of his Way, ſhall ſave a*

Of brotherly Admonition and Reproof.

Soul from Death, and ſhall hide a Multitude of Sins, Jam. v. 16.

Of grieving and vexing others.

There is yet another Way by which the *Soul* (*i. e.* the Mind or Spirit) of our Neighbour may be hurt or wounded; and that is by *Grief* or *Sadneſs*, as the wiſe Man obſerves, *by Sorrow of the Heart the Spirit is broken*, Prov. xv. 13. So that whoever does cauſeleſsly afflict or grieve another, tranſgreſſes this Part of *Juſtice*, which is due to the *Soul* of his Neighbour. Therefore Children muſt be diſſuaded, and by all proper Methods diſcouraged from doing any Thing that may vex or diſquiet one another, and from teizing, provoking or inſulting, their Fellows in any Manner: Which is contrary to thoſe *Bowels of Mercy*, that Sympathy of Affections, that Pitifulneſs and Tender-Heartedneſs, and that *Deſire of well-pleaſing*, ſo expreſsly required, and ſo earneſtly preſſed by the Apoſtle upon all the Diſciples of the bleſſed *Jeſus*; who commands them in his Goſpel to be *merciful, as the Father alſo is merciful*, Luke vi. 36. *For He doth not afflict willingly, nor grieve the Children of Men*, Lam. iii. 33.

To this End they muſt be taught to conſult their own, and each other's Quiet, by avoiding in all their Converſation and Behaviour,

Of Haughtineſs and Inſolence.

1. *Haughtineſs* and *Inſolence*; or a ſcornful and contemptuous Diſreſpect and Slighting of others: Which thoſe are apt to be guilty of, who think they have a Privilege to uſe their Fellows ill, becauſe they are able to do ſo; or to deſpiſe and affront them, becauſe they are above them. This is the natural Effect of *Pride*, extremely oppoſite to the *Condeſcenſion to thoſe of low Eſtate*, Rom. xii. 16. which the Apoſtle requires, and to that *Humility*, which we ſhall have Occaſion to inſiſt upon in its proper Place.

Of Frowardneſs and Churliſhneſs.

2. *Frowardneſs* and *Churliſhneſs*; or a harſh untractable Deportment, like that of *Nabal*, who was of ſuch a Temper, that *a Man could not ſpeak to him*, 1 Sam. xxv. 17. This renders them untoward and unſociable, ready to croſs and thwart, and backward to help and oblige one another; and is contrary to that Kindneſs and Courteſy, that *Gentleneſs*

and

and *Eaſineſs to be entreated*, which are the bleſſed Fruits of *the Wiſdom from Above*, Jam. iii. 17.

3. *Impatience* and *Peeviſhneſs*; or an Aptneſs to be provoked to *Anger* upon ſlight and frivolous Occaſions: A Fault to which Children are very prone, through that want of Conſideration which is natural to their Age; but which muſt be timely rectified, leſt their Paſſions ſhould increaſe with their Years, and draw on greater Miſchiefs than they can yet work, both to themſelves and others. We find it expreſsly condemned by our Saviour in his Expoſition of the *Sixth* Commandment; and the ſame Puniſhment denounced againſt it as againſt the direct Violation of that Precept: *Whoſoever is angry with his Brother without a Cauſe, ſhall be in Danger of the Judgment*, Matt. vi. 21, 22. Now that the contrary Duty of *Meekneſs* and *Patience* is not only owing to ourſelves (as ſhall be ſhewn hereafter) but to all we converſe with, is evident from the expreſs Words of the Apoſtle, *Be patient towards all Men*, 1 Theſſ. v. 14. And that (it ſhould ſeem) in ſpight of any Provocation to the

Of Impatience and Peeviſhneſs.

the contrary: For ſo he intimates in the Verſe immediately following, *See that none render Evil for Evil*, ver. 15. Which likewiſe forbids,

Of Revengefulneſs.

4. *Revengefulneſs*, or the Deſire of requiting an Injury upon him that offered it. This is the natural Conſequence of raſh and immoderate Anger; that being generally grounded upon a Reſentment of ſome real or ſeeming Injury, and this upon the pretended Juſtice of returning it; though it is for the moſt Part as contrary to the Rules of *Juſtice* as of *Charity*. For beſides the *Injuſtice* of uſurping that Prerogative, which it is not fit ſhould belong to any one but God, (*Vengeance is mine, I will repay, ſaith the Lord*, Rom. xii. 12.) it is likewiſe a manifeſt *Injuſtice* to their *Neighbour*; who cannot be ſuppoſed by any Injury he has done them (though never ſo great) to have given them a Right of requiting it upon him; which, with regard to the publick Peace, no private Perſon is qualified to do in his own Behalf; it being altogether as unfit, that any one ſhould be Executioner, as that he ſhould be Judge in his own Cauſe. Children therefore,

fore, who are apt to have little Feuds and Animoſities among themſelves, muſt not be ſuffered to be their own Carvers, in taking what the World falſely calls *Satisfaction* of one another on theſe Occaſions. And ſince moſt of their Complaints againſt their Fellows proceed uſually from the Deſire of their *Maſter's* Aſſiſtance to revenge them; if their Complaints be frivolous and frequent, they ſhould not in ſuch Caſes be favourably received, nor countenanced: Leſt theſe unmanly and unchriſtian Paſſions ſhould be thereby encouraged. They muſt rather be exhorted on ſuch Occaſions to endure and forgive the Injury, and to take no further Notice of it, if it be tolerable, and is not like to increaſe by their Forbearance. Indeed, where it is of ſuch a Nature, as to require their *Maſter's* Interpoſition on their Behalf, in order to redreſs ſome notorious Injuſtice, or to prevent the like for the future; he muſt not fail to reprove the Offender (which is beſt done by himſelf alone, and out of the Hearing of the Perſon complaining, and to oblige him to aſk Pardon, and make Reparation; or elſe to give him

Of Complaints.

him condign Puniſhment, if that ſhall be neceſſary: Though that alſo is beſt done either out of Sight of the injured Party, or at ſome other Time, when his Reſentment of the Injury is abated: And he muſt be taught in all ſuch Caſes, not to rejoice, or to take Pleaſure in the Sufferings of him that has done the Wrong; but rather to be ſorry that his wicked Nature prompted him to do ſuch Things as have expoſed him to Puniſhment, and heartily wiſh, that this may be a Means to reform and amend him.

Thus muſt Children be every Way weaned and diſcouraged from that vindictive Temper which does ſo early and ſo frequently diſcover itſelf in them. And to this End, they muſt be often told, that how ſweet ſoever *Revenge* may ſeem to *Fleſh and Blood*, (which St. *Paul* aſſures us *cannot inherit the Kingdom of God*, 1 Cor. xv. 50.) yet the Fruits of it are very bitter: And as it is expreſsly forbidden both under the Law and the Goſpel; for it is written, *Thou ſhalt not avenge, nor bear any Grudge againſt the Children of thy People*, Lev. xix. 18. And again, *Dearly Beloved, Avenge not yourſelves, but rather give Place unto Wrath*,

Wrath, Rom. xii. 19.) So is it ſeverely threatened by our Saviour in the Inference he makes from the Words of that admirable Prayer, wherein he has taught us to aſk *Forgiveneſs of God*, upon the Condition of our allowing it to our Brethren: *If ye forgive not Men their Treſpaſſes, neither will your Father forgive your Treſpaſſes*, Matt. vi. 15. Therefore let them be exhorted in the Words of St. *Paul: Let all Bitterneſs, and Wrath, and Anger, and Clamour, and Evil-ſpeaking, be put away from you, with all Malice: And be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's Sake hath forgiven you*, Eph. iv. 31, 32.

Of Contention and Quarrelling.

5. *Contention* and *Quarrelling*; which is bred and fomented by *Peeviſhneſs* and *Anger*, and mutually ſerves to increaſe and continue them. This is the Bane of private Peace, and of all Society. It is true, indeed, that all the miſchievous Effects of it do not appear at firſt Sight in thoſe childiſh *Conteſts*, which are uſually obſerved in *Schools*: But as thoſe are always found to create no ſmall Diſturbance there, and to break the Order and good Agree-

Agreement, which is eſſentially neceſſary to Society and good Government; ſo it is of great Conſequence to both, that the firſt Sparks of *Strife* ſhould be quenched as ſoon as they begin to appear; leſt being nouriſhed by the Fuel of a violent and turbulent Diſpoſition, they ſhould hereafter break out into a dangerous Flame. In this neceſſary Work therefore all (both *Maſters* and *Scholars*) muſt join; as in extinguiſhing a Fire, which threatens the whole Neighbourhood, as well as the Houſe where it firſt began. They muſt *mark thoſe who cauſe Diviſions and Offences, contrary to the Doctrine they have learnt*, Rom. xvi. 17. and who *ſow Diſcord among their Brethren*, by *Tale-bearing*, *Whiſpering*, &c. Prov. vi. 19. and thoſe likewiſe who are of that reſtleſs and unquiet Nature, as to be continually picking Quarrels about Trifles, and taking Occaſions of Offence, where none are given: And as their *Maſter* muſt puniſh, ſo their Fellows muſt avoid them, as a common Enemy. And as often as any *Diſputes* or *Conteſts* ariſe (which ſhould be eſteemed as a general Grievance, though the Matter be never ſo ſmall)

Of Peace-making.

ſmall) every one who is capable muſt interpoſe his good Offices, to make up the Difference, and perfectly to reconcile the contending Parties; obliging the Injurious to aſk Pardon, and the Injured to give it: That ſo they may preſerve the *common Peace*, and thereby enſure to themſelves that Bleſſing, which our Saviour, the Prince of *Peace*, has promiſed to the *Peace-makers*, that *they ſhall be called the Children of God*, Matt. v. 9. And foraſmuch as this bleſſed Office is beſt performed by thoſe who are themſelves of a quiet and peaceable Diſpoſition; they muſt be earneſtly exhorted to this Duty in thoſe pathetical Words of the Apoſtle; *If it be poſſible, as much as lieth in you, live peaceably with all Men*, Rom. xii. 18. *Follow Peace with all Men, without which no Man ſhall ſee God*, Heb. xii. 14. *Follow after the Things which make for Peace, and Things wherewith one may edify another*, Rom. xiv. 19. *Study to be quiet, and* (as a neceſſary Means thereof) *to do your own Buſineſs*, 1 Theſſ. iv. 11.

And above all theſe Things, let them be taught *to be put on Charity, which is the Bond of Perfectneſs*, Col. iii. 14. *Of Charity.*

that

that is, the moſt perfect Bond of Union, that which compleats and comprehends all other Chriſtian Duties: In a Word, that which is the *End* and Perfection *of the Commandment*, 1 Tim. i. 5. and which fulfils the reſt. *For this, Thou ſhalt not commit Adultery, Thou ſhalt not Kill, Thou ſhalt not Steal, Thou ſhalt not bear falſe Witneſs, Thou ſhalt not Covet; and if there be any other Commandment, it is briefly comprehended in this Saying, namely, Thou ſhalt love thy Neighbour as thyſelf*, Rom. xiii. 9. Lev. xix. 18. And accordingly we find this *Royal Law* recommended in the *Catechiſm*, as the Sum of all the Duties of the ſecond Table: *My Duty towards my Neighbour, is to love him as myſelf*, [*i. e.* with the ſame ſincere, regular and conſtant Affection as I owe to myſelf] *and* [conſequently] *to do to all Men* (in general, all ſuch Acts of Juſtice and real Kindneſs) *as I would* (reaſonably deſire, or ought to be contented) *they ſhould* (now or hereafter) *do unto me* (if they were in my Condition, and I in theirs.) According to that admirable Maxim of our Saviour's; *Therefore all Things whatſoever ye would that Men*

Of Doing as they would be done by.

Men ſhould do to you, do ye even ſo to them: For this is the (fulfilling of) *the Law and the Prophets*, Matt. vii. 12. This Golden Rule of *Chriſtian Equity*, of which Children are as ſoon capable as they are of Deſire or Diſlike, they muſt be taught to apply to their Practice, by aſking themſelves theſe two Queſtions, as occaſion ſhall offer. 1. When they have an Opportunity of doing any Good, or ſhewing any Kindneſs within their Power to any one that wants or wiſhes for it: 'Should 'not I be very glad that ſuch a one would do 'ſo or ſo by me, as he now deſires I would 'do by him? If I ſhould, I will certainly do 'what I ſhould be willing another ſhould do 'for me in the like Caſe.' 2. On the other Side, when they are tempted or provoked to do any thing which they think may be to the Hurt, or Grief, or Prejudice of another: 'Should I be willing that ſuch a one ſhould 'do ſo by me, as I am now about to do by 'him? If I ſhould not, then I will forbear to 'do what I ſhould be unwilling to ſuffer.' This one Rule being thus plainly and fairly applied in its poſitive and negative parts, to all their Actions, Words and Intentions, with reſpect

reſpect to their Neighbour, will, by the Grace of God, have ſo conſiderable an Influence upon their whole Conduct and Converſation, as to enforce, if not to ſuperſede many others; by directing them in whatſoever they ought to do or forbear towards each other: It will diſpoſe them to the Practice not only of all thoſe Duties of *Juſtice* and *Charity*, which are ſpecified in that excellent Expoſition of the Laws of the ſecond Table, which they learn in the *Catechiſm*; but moreover to the Performance of all ſuch Offices of mutual Kindneſs and Complacency, as will render them mild and gentle, peaceable, courteous and affable, uſeful, ſociable and helpful to one another. It is well obſerved by a celebrated Writer concerning *Education*, 'That to teach Children betimes to love and be good-natured to others, is to lay early the true Foundation of an honeſt Man: All *Injuſtice* generally ſpringing from too great Love of ourſelves, and too little Love of others.'

Of Self-love. *Self-Love*, therefore (I mean the immoderate Deſire of pleaſing and ---rifying themſelves, in Preference to all (beſides

beſides) muſt be very early rooted out of the Minds of Children; that being a Paſſion which comes to them ſooner than any other, and which is indeed the Parent of moſt; and alſo the grand Obſtruction to the Performance of thoſe Duties they owe to God, their Neighbour and themſelves; as will eaſily appear from what has been already ſaid concerning the two former, and from what muſt now be ſpoken concerning the latter of theſe, *viz.*

III. Their Duty towards *themſelves:* which is briefly comprehended in thoſe few Words of the *Catechiſm*, *To keep their Bodies in Temperance, Soberneſs and Chaſtity:* Where by *keeping their Body in theſe*, is meant the due Regulation not only of their fleſhly Members, but likewiſe of their ſenſual Appetites and Affections (which are called by St. *James*, *The Luſts that war in our Members*, Jam. iv. 1.) according to the Rules of theſe three Virtues; by which they muſt learn to govern all their Paſſions and Deſires, as well as their outward Actions. Thus, for Inſtance, they muſt be taught, that

Of their Duty towards themſelves.

1. By

Of Temperance. 1. By the Rule of *Temperance*, which conſiſts in the moderate Uſe and Deſire of Things relating to the Body, they are obliged not only to forbear all Exceſs and Gluttony in Eating and Drinking, as *Surfeiting* and *Drunkenneſs*, Luke xxi. 34, which are expreſsly forbidden by our Saviour and his Apoſtles; but all inordinate and greedy Deſires of ſuch Meats and Drinks as are not neceſſary either in Quantity or Kind for the Subſiſtence of our Bodies. And therefore they muſt be told, that as it has pleaſed the Divine Goodneſs, by the Care of their Friends, or the Charity of their Benefactors, to *feed them with Food convenient for them*, and to give them *all Things that be needful for their Bodies*, as well as their *Souls*, Prov. xxx. 8. So *having Food and Raiment*, they muſt *be therewith content*, 1 Tim. vi. 8. without murmuring and repining at the Coarſeneſs or Plainneſs of their Diet or Cloathing, and without any Hankering after ſuch as is not appointed or allowed them.

1. *In Meat and Drink*

2. *In Sleep.* They muſt likewiſe be made ſenſible, that the Duty of *Temperance* extends

extends to the Regulation of their *Sleep*; which muſt be taken in ſuch a moderate Degree, and at ſuch ſeaſonable Times, as may fit them for, and not hinder them from the Diſcharge of thoſe Duties to which they are called: which are always neglected by the *Sluggard*, while he dozes away his precious Time in a dull State of Inſenſibility; crying, *Yet a little Sleep, a little Slumber, a little Folding of the Hands to ſleep*, Prov. xxiv. 33. This ſottiſh Quality ſtupifies the Soul, and renders the Body unfit for Action; and like the former Kind of Intemperance, naturally tends to its own juſt Puniſhment, Want and Beggary. For as *the Drunkard and the Glutton ſhall come to Poverty*; ſo *Drowſineſs ſhall cloath a Man with Rags*, Prov. xxiii. 21.

3. *In Recreations.*

The ſame Moderation muſt likewiſe be obſerved in their *Sports* and *Recreations*; that they may be uſed only as a neceſſary Relaxation of their Mind and Body, and rather (as they are intended) to fit and prepare them for Buſineſs, or to refreſh them after it; than as if they were in themſelves the whole Buſineſs of their Life: Like thoſe idle People, who *ſat down to eat*

and drink, and roſe up to play, Exod. xxxii. 6. Great Regard muſt alſo be had to the End and Manner, as well as to the Meaſure of all their *Paſtimes*. For as they muſt not be ſo eagerly deſired, nor ſo vehemently purſued, as to alienate their Mind from, or to indiſpoſe that or their Body for the Performance of their Duty: So they muſt not be uſed to any undue or unlawful Purpoſe, nor after an undue Manner. And therefore their *Maſter* (who ſhould ſometimes have an Eye to the *Diverſions* of his *Scholars*, though not ſo conſtantly as to their more ſerious Employments) muſt take Care, that as often as any of them are convicted, either by his own Obſervation, or the Complaint of others, of Impatience, Quarrelling, Injuſtice, or Covetouſneſs in their *Play*; they may not only be very ſeriouſly rebuked for it, but abridged of that kind of *Recreation* for ſome conſiderable Time; till they have given him and their Fellows ſome evident Proofs, or at leaſt very credible Aſſurances of their Amendment.

Of Chaſtity. The Seventh Commandment explained.

2. By the Rule of *Chaſtity*, which is required in the *Seventh* Commandment, they muſt find themſelves obliged to abſtain not only from

from all unclean or immodeſt Actions or Geſtures, but from all wanton Looks, Deſires, or Imaginations; and from uſing or liſtening to any obſcene Diſcourſe, Books, Songs, *&c.* For as he that commits any Act of Uncleanneſs, *ſinneth againſt his own Body*, 1 Cor. vi. 18. ſo he that looks and luſts, Matt. v. 28. ſins againſt his own Soul, by tranſgreſſing this Precept in his Heart: And whoſoever ſuffers any *corrupt Communication to proceed out of his Mouth*, Epheſ. iv. 29. offends that Modeſty which is due to his Hearers, as well as againſt that which he owes to himſelf. Let the Teacher carefully impreſs upon the Minds of the Children that God is every where preſent, that he obſerves every Thing they do in the darkeſt and moſt ſecret Place. *Thou art about my Path and about my Bed: and ſpieſt out all my Ways*, Pſal. cxxxix. 2.

3. It may be eaſily concluded from what has been ſaid above, that *Soberneſs*, which is the third Part of our Duty towards ourſelves (or rather of the Whole Duty of Man, which requires, *That denying Ungodlineſs and worldly Luſt, we* *Of Soberneſs.*

ſhould live ſoberly, righteouſly and godly in this preſent World, Tit. ii. 12. does not only, nor indeed ſo properly ſignify the abſtaining from any Exceſs in *Drink* (that being rather a Part of the Duty of *Temperance*) but that it muſt be extended in general to the Regulation and Government of all thoſe carnal Affections, to which the Soul of Man is obnoxious during its Union with the Body: and which are therefore called, *the Works of the Fleſh*, Gal. v. 19. and *our Members which are upon the Earth*, Col. iii. 5. as *Pride*, *Wrath*, and many other inordinate Affections, of which the Apoſtle gives us a large Catalogue in the fifth Chapter of his Epiſtle to the *Galatians*, and the 19th and following Verſes. And it may be ſufficient for our preſent Purpoſe, to mention thoſe four Duties belonging to the Rule of *Soberneſs*, which fall more directly under the immediate Practice of *Children*; and which therefore every *Maſter* is more eſpecially concerned to inculcate upon his *Scholars*; as being peculiarly ſuitable to their preſent Condition and Circumſtances, as well as highly uſeful in the future Conduct of

of their Life; *viz. Humility, Meekneſs, Conſideration*, and *Induſtry*.

The Firſt of theſe, and that which is of great Uſe towards obtaining the reſt, is *Humility*; or a juſt, that is, a mean and low Opinion of themſelves: A Virtue ſo proper and ſuitable to their helpleſs State of Weakneſs, Indigence and Ignorance, that our Saviour makes it the natural Diſpoſition of Childhood; by ſetting forth that Age as a Pattern and Emblem of *Humility*, in anſwer to that over-curious Queſtion of his Diſciples, *Who is the Greateſt in the Kingdom of Heaven?* Upon which, *He called a little Child unto him, and ſet him in the Midſt of them; and ſaid, Verily I ſay unto you, except ye be converted, and become as little Children, ye ſhall not enter into the Kingdom of Heaven. Whoſoever therefore ſhall humble himſelf as this little Child, the ſame is greateſt in the Kingdom of Heaven*, Matt. xviii. 1—4. This is indeed a very neceſſary Duty in every Age and Condition, but more eſpecially in theirs who are poor and low, and who ſhould therefore be *poor in Spirit*, Matt. v. 3. as they are in Eſtate. Thoſe who are fed and *Of Humility.*

taught and cloathed by *Charity*, ought in a more eſpecial Manner to be cloathed with *Humility: For God reſiſteth the proud, and giveth Grace to the humble. Humble yourſelves therefore under the mighty Hand of God, that he may exalt you in due Time*, 1 Pet. v. 5, 6. For *a Man's Pride ſhall bring him low: But Honour ſhall uphold the Humble in Spirit*, Prov. xxix. 23. He indeed is the only Perſon that knows how to make a right Uſe of God's Favours, without turning his Grace into Vanity, or abuſing his Gifts to an Occaſion of *Pride* and Preſumption: Which a Mind that is truly *humble* will receive with Thankfulneſs, and uſe with Modeſty, without aſcribing any Thing to himſelf; as being ſenſible, that whatever Good he hath or doth, *is from Above, and cometh down from the Father of Lights*, Jam. i. 17. and that nothing is properly his own but his Sins, which are ſo many juſt Arguments for his *Humiliation*. So that he is always ready to ſay with *Jacob, I am leſs than the leaſt of all God's Mercies*, Gen. xxxii. 10. foraſmuch as my Sins are greater than the greateſt of his Judgments. He will acknowledge with St. *Paul*, that *we are not ſufficient*

ficient to think (much leſs to do) *any Thing as of ourſelves; but our Sufficiency is of God,* 2 Cor. iii. 5. *who worketh in us both to will and to do of his good Pleaſure,* Phil. ii. 13. Therefore *not unto us, O Lord, but unto thy Name give the Praiſe, for thy loving Mercy,* Pſal. cxv. 1. in all the good we receive, or are enabled to do.

The Uſefulneſs of this Virtue.

This Leſſon of *Humility* being duly inculcated by the Maſter, and ſeriouſly conſidered by the Children, will be of great Uſe to ſuppreſs that Affectation of *Superiority* and *Preeminence*, which thoſe who are older or bigger, or, in their own Opinion, better *Scholars* than the reſt, are apt to aſſume to themſelves upon any of theſe Accounts; and thereupon to over-value themſelves, and to deſpiſe, if not miſuſe their Fellows. It will ſubdue that *Vanity* and *Self-conceit*, which is too often obſervable in thoſe of the frowardeſt Parts, ſo ſoon as they are able to diſtinguiſh themſelves above others by their Skill in reading, writing, anſwering to the Queſtions of the *Catechiſm*, or in the public Offices of the Church, ſinging of Pſalms, &c. This, wherever it

Of Vanity and Self-Conceit.

is found, muſt upon all Occaſions be encountred and mortified (with ſo much Diſcretion as not to diſcourage that laudable Emulation which is neceſſary to *provoke them to good Works,*) Heb. x. 24. by putting every one of this Temper in Mind of his perſonal Failings, which are as remarkable in his Maſter's Eye, as any of theſe boaſted Attainments which he is ſo fondly proud of; and by aſking him this ſeaſonable Queſtion of St. *Paul, Who maketh thee to differ from another? And what haſt thou that thou didſt not receive? Now if thou didſt receive it, Why doſt thou glory, as if thou hadſt not received it?* 1 Cor. iv. 7. Thus they muſt be put Mind on theſe Occaſions, that all their acquired as well as natural Endowments, are owing to the free and undeſerved Goodneſs of God, *from whom every good and perfect Gift cometh,* Jam. i. 17. and that theſe little Advantages, upon which they ſo fooliſhly value themſelves, are not (as they vainly imagine) the proper Effects of that extraordinary Ability which they arrogate to themſelves; but purely of the divine Bleſſing upon the Charity of their *Benefactors,* and the Care of their Teachers, and under-

both

both theſe, upon their Induſtry: That one may *plant* and the other may *water, but God giveth the Increaſe,* 1 Cor. iii. 6. and he therefore ſhould receive all the Glory; of which they would ſacrilegiouſly rob him, who aſſume any Part of it to themſelves; like vain-glorious *Herod,* Acts xii. 21, 22. who was ſo puffed up with the empty Applauſe of the Multitude upon a popular Harangue he had made before them, that he took to himſelf the Honour due to God: *And immediately the Angel of the Lord ſmote him, becauſe he gave not God the Glory; and he was eaten of Worms, and gave up the Ghoſt,* ver. 23.

Meekneſs is another Duty which is very neceſſary to Children; that they may be inured thereby, not only to bear the juſt Reproofs of their *Maſter,* but thoſe petty Injuries and Provocations which they are liable to receive from their Fellows, with that Gentleneſs and Calmneſs of Spirit which is required in the Lambs of Chriſt, to quench all Sparks of Anger, Obſtinacy, and Contention; to ſubmit their Will to the Reaſon of their Governors, and to correct that Frowardneſs and Sullenneſs, that untoward *Of Meekneſs.*

Peeviſhneſs and Perverſeneſs of Temper which would render them untractable and uneaſy to themſelves as well as others. To this Purpoſe, they muſt be exhorted to *do all Things without Murmurings and Diſputings*, Phil. ii. 14. They muſt be told in the Words of St. *Peter*, That *the Ornament of a meek and quiet Spirit is in the Sight of God of great Price*, 1 Pet. iii. 4. That our Saviour hath pronounced a Bleſſing even in this Life to that heavenly Virtue; *bleſſed are the meek, for they ſhall inherit the Earth*, Matt. v. 5. And that he has recommended it to our Practice, both by his Command and Example, *Learn of me*, (ſays he) *for I am meek and lowly in Heart; and ye ſhall find Reſt unto your Souls*, Matt. xi. 29.

Of Anger. The Diſorder of our *Paſſions* (eſpecially that of *Anger*) is the Source of all thoſe Diſquiets which we create to ourſelves and others, and of all thoſe Miſchiefs which generally enſue upon them. And as thoſe are always found to be ſtrongeſt where Reaſon is weakeſt; ſo Children, who on this Account are moſt liable to them, are very often and eaſily ſurpriſed into ſudden and vehement Tranſports of *Anger*, as well as of

of *Deſire* or *Fear*, upon ſuch ſlight and trifling Occaſions as would not move any reaſonable Man. And it is very truly obſerved by a moſt reverend *Prelate* upon this Occaſion, 'That if any 'of theſe be cheriſhed, or even 'let alone in them, they will in a ſhort Time 'grow headſtrong and unruly; and when 'they come to be Men, will corrupt the 'Judgment, and turn Good-Nature into 'Humour, and Underſtanding into Preju'dice and Wilfulneſs.' *Vide A. B.* Tillotſon, *Vol. Sermon* 51.

For this Reaſon, the *Maſter* muſt be very careful to diſcountenance them in any Thing that looks like *Rage* and furious *Anger*, and to ſhew them the Unreaſonableneſs and Folly, the Deformity, Sinfulneſs, and Danger of it, together with repeated Prohibitions of it in God's Words. *Be not haſty in thy Spirit to be angry*, Eccleſ. vii. 9. *For Anger reſteth in the Boſom of Fools. Wrath is cruel, and Anger is outrageous*, Prov. xxvii. 4. *Leave off from Wrath, and let go Diſpleaſure: Fret not thyſelf elſe ſhall thou be moved to do Evil*, Pſal. xxxvii. 8. *An angry Man ſtirreth up Strife, and a furious Man aboundeth in Tranſgreſſion*: Prov.

xxix. 22. *But he that is ſlow to Anger, appeaſeth Strife*, Prov. xv. 18. Therefore *he that is ſlow to Anger, is better than the mighty; and he that ruleth his Spirit, than he that taketh a City*, Prov. xvi. 32. *Be ye angry and ſin not* (i. e. take heed ye do not ſin in your Anger.) *Let not the Sun go down upon your Wrath: neither give place to* (this Temptation of) *the Devil*, Eph. iv. 26, 27. *Wherefore my beloved Brethren, let every Man be ſlow to Wrath: For the Wrath of Man worketh not the Righteouſneſs of God. Lay apart all Superfluity of Naughtineſs*, (i. e. all the Diſtempers of your *Tongue* and of your angry *Paſſions:*) *and receive with Meekneſs the ingrafted Word, which* (being thus received) *is able to ſave your Souls*, Jam. i. 19, 20, 21.

Of Conſideration.

A third Duty which they owe to themſelves, and which is of great Importance to promote and facilitate the Diſcharge of many others, is that of *Conſideration*; or a ſerious and deliberate weighing of their Words and Actions; a Duty very neceſſary to all Perſons in every Age, and upon all Occaſions; but more eſpecially to Children, who are now in a State of

Probation, and of learning ſuch Things as are of the higheſt Conſequence to their preſent and future Conduct; and who are very apt, through Heedleſſneſs, Impatience, or Incogitancy, as well as through the Ignorance to which that Age is naturally obnoxious, to run into many Errors and Miſtakes, as well in Matters of the greateſt Moment as in thoſe of leſs Concern. For this Reaſon they ſhould be taught betimes to habituate their Minds to the Practice of conſidering *beforehand* upon all their Words and Actions, both as to the Matter and Manner of them; whether what they are about to ſay or do, is true or falſe, right or wrong, lawful or unlawful, fit or unfit, according to the beſt of their Knowledge and Judgment: And likewiſe to the Cuſtom of reflecting ſeriouſly upon them *afterwards* in the ſame Manner; that if any Thing has been ſaid or done amiſs in any of theſe Reſpects, they may redreſs, or at leaſt repent of it. And though many Allowances are to be made for thoſe little Errors and Overſights which are the common Infirmities of *Childhood*, (*When I was Child, I ſpake as a Child, I underſtood as a Child, I thought*

as

as a Child, 1 Cor. xiii. 11. ſays the great Apoſtle concerning himſelf while he was in that State) yet they muſt be told, that if they would become Men betimes (an Argument they are generally fond of) they muſt *put away childiſh Things*, in order to avoid the many ill Conſequences which reſult from that Raſhneſs and Precipitation which is ſo natural to their Age: That what St. *James* recommends as generally neceſſary for every Man, is more eſpecially requiſite in *Children*, as the proper and indiſpenſible Means of their receiving Inſtruction and profiting under it; *viz.* that they ſhould be *ſwift to hear, ſlow to ſpeak*, Jam. 1. 19. And they muſt be very early, often, and ſeriouſly admoniſhed to uſe the utmoſt Care they are capable of, in performing both the Parts above-mentioned of this important Duty of *Conſideration*, according to the wiſe Example of the Man after God's own Heart, who ſpeaks thus concerning himſelf with regard to the former: *I ſaid I will take heed to my Ways, that I offend not in my Tongue*, Pſal. xxxix. 1. And as to the latter, *I called mine*

own

own Ways to Remembrance, and turned my Feet unto thy Testimonies, Psal. cxix. 59.

Of Self-Examination every Night.

And here it may not be improper to mention one Duty relating to this Head, which should be recommended to the constant Practice of their whole Life; and which, if rightly performed, may have a very great and good Influence upon the whole conduct of it, *viz.* That every Night, before they go to Bed, or to their private Devotions, they should *commune with their own Heart*, Psal. iv. 4. and call themselves to a strict and impartial Account how they have spent the Day past: That they would then examine their Thoughts, Discourses, Actions, Recreations, and Devotions, and see what has been amiss in any of them; that so they may confess and bewail, and ask God's Pardon for it, and resolve to amend it for the future: That they would consider more particularly what *Idleness* or *Unchastity*, what *Lying* or *Stubbornness* they have been guilty of; or whether they have had a Quarrel with any of their Fellows; and if they have, that they would take Care to be Friends with them before they say their

Prayers

Prayers. Laſtly, that they would conſider what particular Bleſſing or *Deliverance* God has vouchſafed them the Day paſt, that ſo they may give Thanks for it.

Of Induſtry. *Induſtry*, which is the Fourth and laſt Part of their Duty toward themſelves, is ſo eſſential to human Life, that it ſeems to be the End and Condition of it. *Man is born to Labour:* And the Apoſtle commands, *That if any will not work, neither ſhould he eat*, 2 Theſſ. iii. 10. This (next to the immediate Service of God, which conſiſts likewiſe in *working out our Salvation*, Phil. ii. 12. by an active Obedience) is the principal End of all *Education*, and the only Means to profit under it; eſpecially in theſe *Nurſeries* of uſeful Knowledge and Induſtry, where poor Children are trained up by the Bleſſing of God, and the Charity of their pious Benefactors, *to learn and labour truly to get their own Living, and to do their Duty in that State of Life unto which it ſhall pleaſe God to call them.* This therefore being the profeſſed Duty both of him that teaches, and of thoſe that are taught; it muſt be their *Maſter's* conſtant Buſineſs to excite all

that

that are under his Care, as well by his Example as Exhortations, to the ſerious and faithful Diſcharge of it. He muſt endeavour to make them ſenſible that now is the Time, the only Time of their Life, to lay thoſe Foundations of neceſſary Knowledge, which will be uſeful to them in their growing Years: That if this Work is now neglected while they have moſt Time to attend it, and while their tender Minds are moſt capable of receiving and retaining ſuch Impreſſions; it will be infinitely more difficult, if not impracticable hereafter, when the neceſſary Cares and Employments of their more advanced Age ſhall take up ſo much of their Time and Thoughts, that they will find neither Leiſure nor Inclination to ſet about it: This being indeed ſo properly the Buſineſs of *Childhood*, that they will be aſhamed ſo far to confeſs and upbraid themſelves with the Neglect of it in its due Seaſon, as to begin the Work of Children when they come to be Men, and will rather chuſe ſadly to repent of their Error, than ſhamefully (as they think) to go about the Retrieving of it at that Time of their Life. He muſt further repreſent

ſent to them the great Advantage and Neceſſity of inuring themſelves betimes to a Habit of *Induſtry*, which as it grows more familiar to them by Practice, will likewiſe become more delightful: Eſpecially when they ſhall hereafter find the mighty Benefits of it in the Improvement of their Minds in uſeful Knowledge, and of their Fortunes, by reaping the Fruits of their Labour; which, with the ordinary Bleſſing of God, ſeldom fails of being every Way profitable to thoſe that follow it in an honeſt Vocation. So the wiſe Man aſſures us. *The Hand of the Diligent maketh Rich*, Prov. x. 4. And again, *Seeſt thou a Man diligent in his Buſineſs? He ſhall ſtand before Kings, he ſhall not ſtand before mean Men*, Prov. xxii. 29. Whereas *Idleneſs*, beſides that it renders them utterly uſeleſs and burthenſome to themſelves and the world, does generally make them odious and contemptible in the Sight of God and Man, on the Account of thoſe many Vices which do naturally attend it, together with that ſhameful and unpitied Poverty which is the juſt and neceſſary Conſequence of it. *Slothfulneſs caſteth into a deep Sleep*,

Of Idleneſs.

Sleep, and an idle Soul ſhall ſuffer Hunger. The Soul of the Sluggard deſireth and hath nothing: But the Soul of the Diligent ſhall be made fat, Prov. xix. 15. xiii. 4. All Degrees therefore of this vile Quality, and every Thing that carries the leaſt Tendency to it (as *Truanting*, *Loitering*, and *Sauntering*, even at the Hours of their Recreation) muſt by all proper Methods be diſcouraged: And after due Care has been taken by the *Maſter*, in proportioning every Child's Taſk according to his Strength and capacity, (in order to obviate all Excuſes for *Idleneſs*, which ſome are apt to make under the Pretence of Inability, or Want of Time) he muſt require the punctual Performance of it at the Hour prefixed, and muſt carry a watchful Eye over all in the Interim, that it may be diligently attended. Which leads me to

Of Inſtruction in Learning.

The third Part of *Inſtruction*, which is incumbent upon our *School-Maſter*, viz. that of training up their Children under his Care in ſuch neceſſary Parts of *Learning* as are moſt ſuitable to their Condition and Capacity, and will be uſeful in every State and Circumſtance

ſtance of their Life, which are chiefly theſe three.

1. *Reading.* 2. *Writing.* 3. *Arithmetick.*

Of Reading. 1. In order to the firſt of theſe, after we have gone through the Letters of the *Alphabet*, he muſt inſtruct them in the true ſpelling of Words, and the Diſtinction of Syllables, by the Help of ſome proper *Spelling Book* for that Purpoſe. From this they may proceed to the Reading of Words as they are joined together in a Sentence: And great Care muſt be taken from the Beginning, that each Syllable and every word may be pronounced very plainly, diſtinctly, and audibly, without *Muttering*, or *Stammering* (where that Defect is not natural and incurable) and without any diſagreeable *Tone*, which all Children are very apt to learn from one another, if it be ſuffered or encouraged in any. They muſt likewiſe be taught the Difference and Uſe of the Points or Stops; the due Obſervation of which is very neceſſary towards their reading of each Sentence diſtinctly and intelligibly, and alſo to make them mind and underſtand what they read.

Theſe

Theſe Things being thus premiſed, it may be very proper to appoint their firſt Leſſons in ſuch Parts of the *Church Catechiſm* as they had not learnt by Heart before they began to read: That ſo by frequent Repetition of the Words, while they are thus practiſing to read them, they may become familiar both to their Eye and Memory: The latter which will be ſo natural a Conſequence of the former, that it will be no hard Taſk for any Child of an ordinary Capacity to ſay that Leſſon without Book, which he has ſo often conned over in this Manner. Upon which Account it may be adviſeable to proceed in the ſame Method with the younger Scholars, till they have gone through the whole *Catechiſm*.

In the Catechiſm.

When this is finiſhed, I would in the next Place recommend their learning to read the daily Offices of the *Liturgy*, viz. the Common Prayers for the Morning and Evening: To which may be added the *Litany*, and the *Nicene* and *Athanaſian* Creeds. By theſe Means they will be acquainted betimes with the uſual Prayers and *Reſponſes*, and will ſoon be able to

The Common Prayer.

to join with the Congregation in the publick Service of the Church. To which End, it will be very uſeful to appoint thoſe that have made any conſiderable Proficiency in reading, a weekly Taſk of repeating by heart the common *Hymns* and *Reſponſes*, and the ſecond and third Collects in the Morning and Evening Service.

The Pſalter. As ſoon as they have learnt to read and repeat theſe Offices of the Church, they may very ſeaſonably be entered in the *Pſalter* or Pſalms of *David*, according to that Tranſlation which is appointed to be read with the Common-Prayer: And it may be their weekly and monthly Taſk, to ſay by heart ſuch ſelect Pſalms as the *Maſter* ſhall appoint; particularly the 1*ſt*, 8*th*, 15*th*, 23*d*, 34*th*, 51*ſt*, 84*th*, 103*d*, 112*th*, 106*th*, the ſecond Part of the 119*th*, the 121*ſt*, 131*ſt* 133*d*, 139*th*, 145*th*; beſides thoſe that are included above among the ordinary *Hymns* in the Morning and Evening Service; *viz.* the 95*th*, the 100*th*; the 98*th* and 67*th*.

The Bible. From the *Pſalter*, they may proceed to the *New Teſtament*; and here

here it may be the Taſk of thoſe that are pretty perfect in the Reading of it, to learn at ſeveral Times, and by Convenient Portions, our bleſſed Saviour's divine *Sermon* upon the *Mount*, which is containined in *5th*, *6th*, and *7th*, Chapters of the Goſpel according to St. *Matthew*. And ſome of them may be called on to give an Account, by Way of Diſcourſe, of Chriſt's Miracles and Parables, together with the moral Application of the latter; and likewiſe of ſuch remarkable Stories in the hiſtorical Books of the *New-Teſtament* as ſhall be judged proper for their mutual Entertainment at or after their Meals upon *Sundays* and *Holy-days*, as ſhall be hereafter directed. Afterwards they may read the Books of the *Old Teſtament*: And their Memory may be charged in the ſame Manner with ſuch ſelect Chapters either of the *Proverbs* or *Eccleſiaſtes*, or with ſuch hiſtorical Paſſages in the other Books, as their *Maſter* ſhall direct.

Expoſition of the Catechiſm.

And now at leaſt it will be Time that their Knowledge and Underſtanding of the *Catechiſm* ſhould be improved by ſome ſhort and plain Expoſition of

of it, together with the Confirmation of its Doctrines from Texts of the *Holy Scriptures:* Which muſt not only be read for their Inſtruction, but carefully remembered for their Practice. And in order thereunto, ſome Part of it ſhould be repeated every Week at leaſt, by ſuch *Scholars* as the *Maſter* ſhall appoint, in the Hearing of all their Fellows. There are ſeveral uſeful Books of this kind for the Inſtruction of Children (particularly *Mr.* Lewis's *Expoſition of the Church-Catechiſm*) which, with the Approbation of the *Miniſter* of the Pariſh, may be learnt by all the Scholars ſo ſoon as they are capable.

The conſtant Practice of reading in this Method, and the frequent exerciſing of their Memories to retain ſome convenient Portion of what they have read, will ſoon be attended with a very viſible Improvement in both; and the Grounds of Chriſtian Knowledge will be very eaſily and ſeaſonably laid with thoſe of common Literature. But that they may underſtand the Reaſons, as well as the Principles of our holy Religion, together with the Nature, Extent and Motives of thoſe Duties that are requred by it; it will be very fit that

ſome

ſome plain and uſeful Treatiſe upon this Subject ſhould be put into the Hands of the upper *Scholars*, to be read by them at ſuch Times, and in ſuch Portions as the Maſter ſhall appoint. Of this Kind there is none better than *The Whole Duty of Man*, which being in all Reſpects equal to its Title, and containing the moſt powerful Arguments for the Performance of every Chriſtian Duty, in ſuch an eaſy and familiar Stile, as may at once inſtruct and affect the meaneſt Reader; the Uſe of it may be very properly recommended in all *Schools*, as well as *Families*. And in ſuch Foundations where Children are conſtantly kept together, it may be adviſeable, that upon each *Lord's-Day* (if not upon every *Holy-Day*) one *Section* of that excellent Book ſhould be read very audibly and diſtinctly by one or more of the *Scholars*, in the Hearing of the reſt. After which, the *Abſtract* of that *Section* reduced into Queſtions, to be anſwered by a ſingle *Yes*, or *No*, (as it is printed at the End of *The Compleat Catechiſt*) may be publickly read by one of the Children, and anſwered by others.

The Whole Duty of Man recommended.

But leſt the Buſineſs of *Reading* ſhould grow tedious and burthenſome (eſpecially to the younger Children, where the Subject does not afford them ſuch Entertainment as is agreeable to their youthful Minds, and conſequently apt to engage their Attention;) it may not be amiſs to ſweeten their Labours now and then, by the Choice of ſome pleaſant but profitable Book, which may be ſeaſonably interpoſed at proper Intervals, not ſo much by Way of Taſk, as of Diverſion or Relief from their more ſerious Employments.

Of Writing. 2. As ſoon as the Children can *read* competently well, they muſt be entered in the ſecond Part of *School Learning*, viz. that of *Writing:* the particular Methods of which are ſo well known by every one who profeſſeth that Art, that it will be needleſs to ſay any Thing more in this Place, than that the *Maſter* muſt take Care to teach them a fair, legible Hand; and that at firſt it may be ſomewhat larger than they ſhould ordinarily write: it being generally obſerved, that every one comes by Degrees to write a ſmaller Hand than he was taught at firſt, but never a bigger.

When

When they are able to write fairly without a Copy, they muſt learn both to improve their Hand, and to gain the Habit of true Spelling and Pointing, by the frequent Practice of tranſcribing ſome uſeful Sentences of *Scripture*, or ſome Fable of *Eſop*; which they may be required to compare very carefully with the Original, and to correct all Miſtakes they can find in their Copy, before they ſhew it to their Maſter.

Of Arithmetick.

3. The third and laſt Part of that Learning which is neceſſary to be taught in *Charity-Schools*, is *Arithmetick*; I mean ſo much of it as will be of Uſe in the ordinary Management of *Accounts*; viz. the Five firſt Rules: wherein every *Scholar* muſt be very perfect before he is ſent from the *School*.

The Diviſion of the Claſſes.

Thus the whole *School* may be divided into four *Claſſes*.

The Firſt, conſiſting of thoſe that learn the *Alphabet*, and the firſt Rudiments of Reading in the *Horn-Book*, *Primer*, and *Spelling-Book*.

The Second, Of thoſe that read the *Pſalter* and the *New Teſtament*.

The Third, Of thoſe that read the *Bible*, and ſuch other uſeful Books as the Maſter or Governors of the School ſhall appoint; and who do likewiſe learn to *Write.*

The Fourth, Of ſuch as can write well, and are fit to be inſtructed in *Arithmetic.*

Latin unneceſſary in theſe Schools.

Having all along confined this Diſcourſe to ſuch Parts of *Learning* only as are neceſſary for the *poor Children*, who are to be qualified by their Education in theſe *Schools*, for *Services and Apprenticeſhips*; I ſhall not ſo far exceed the Limits and Deſign of it, as to preſcribe any Method for the teaching of *Latin*, which however by a vulgar Error it has been eſteemed very neceſſary to the Education even of the meaneſt Children (inſomuch that ſcarce any Huſbandman will venture to take his Son from the *School* to the *Plow*, till he has got ſome ſmattering in this Language) yet upon a due Conſideration of all the Ends that ſuch Perſons can propoſe to themſelves from it, it will be found very uſeleſs and unprofitable, if not prejudicial to them.

For *Firſt*, As to that Knowledge of *Latin* which is to be had in petty *Schools*, whither ſuch

ſuch Children are uſually ſent, and which ſeldom carries them beyond the firſt Rudiments of that Language; it is ſo very little, as to be no Way uſeful to any Purpoſe of their Education, not ſo much as to fit them for the loweſt Degrees of any Profeſſion that requires a competent Skill in it; which cannot be attained by thoſe whoſe Parents or Friends are not able to maintain them in a regular Courſe of Studies proper to that End. And therefore to what Purpoſe ſhould theſe poor Children puzzle their Brains to conn over and learn by heart, (or rather by rote) a ſenſeleſs Jargon of hard Words, which muſt of Courſe be laid aſide and forgotten, when they ſhall be put out to ſuch Trades or Employments for which they are deſigned; or which, if they happen afterwards to retain ſome little Scraps of it, will only ſerve to make them vain and conceited Pretenders to the Knowledge of what they do not underſtand.

II. Having thus gone through the firſt main Branch of our *School-maſter's* Duty, with Relation to the *Inſtruction* of his *Scholars*; I proceed now to the ſecond, *viz.* that of *Diſcipline*, which conſiſts, *Of Diſcipline.*

1. *Firſt*, In the careful and prudent *Government* of them by ſuch *Rules* and *Methods* as are moſt likely to render his Inſtructions effectual.

2. *Secondly*, In ſo juſt and equal a Diſtribution of *Rewards* and *Puniſhments* as may enforce the Obſervation of thoſe *Rules*.

Rules and Orders to be obſerved in Charity-Schools.

1. The *Rules* and *Orders* for the Government of Children in Schools, have been various, according to the different Ends of their Education. But as this Diſcourſe is chiefly intended for the Uſe of *Charity-Schools*: So I ſhall only ſet down here ſuch *Orders* and *Directions* as have been judged moſt neceſſary for the due Management of them, and which are to be obſerved by the *Maſter* and *Scholars* with regard to the ſeveral Places and Occaſions of their meeting together.

1. *In the School.*

1. In the *School*, where the *Maſter* and *Scholars* ſhall conſtantly attend their proper Buſineſs during the Hours appointed for Teaching, *viz.* from 7 to 11 in the Morning, and from 1 to 5 in the Evening for the Summer Half-year; and from

from 8 to 11 in the Morning, and from 1 to 4 in the Evening for the Winter Half-year.

Account of Abſence, &c.

The Names of the Children ſhall be called over in the Preſence of their *Maſter*, every Morning and Afternoon, at the uſual Hours of Meeting, and again before their Diſmiſſion; that it may be known whether they come early to *School*, and continue in it. And if any then be miſſing, their Names ſhall be ſet down in Writing, and their Abſence or Tardineſs, without a very reaſonable Excuſe, to be approved by the *Maſter*, ſhall be puniſhed at his Diſcretion.

Prayers.

So ſoon as their Names have been called over, all decently Kneeling in their proper Places, the *Maſter*, or ſome one of the elder *Scholars* by his Appointment, ſhall implore the divine Bleſſing upon their preſent Undertaking, in the Words of the fourth Collect after the Communion Service [*Prevent us, O Lord*, &c.] concluding with the *Lord's-Prayer*, and *The Grace of our Lord Jeſus Chriſt*, &c. And likewiſe immediately before their Diſmiſſion, the ſhort Prayer which is ſubjoined at the End of this Book

(or ſome other to the ſame Effect) may be uſed, concluding as before with the *Lord's-Prayer*, &c.

Cleanli-neſs. The *Maſter* muſt carefully obſerve that all the Children be ſent clean waſhed and combed to the *School*; left otherwiſe they be offenſive there.

Behaviour in the School. During the Hours of Inſtruction, no Child may remove from his proper Seat, nor go out of the *School* without the *Maſter's* ſpecial Leave: Nor ſhall any one (after ſuch Leave is obtained) ſtay longer than his *Maſter* ſhall think fit. None muſt be ſuffered to talk, or play, or gaze idly about; nor, in ſhort, to mind any other Thing but what is appointed by the *Maſter*.

Exerciſe. The *Maſter* ſhall appoint the Children ſome *Exerciſe* every *Saturday* or *Eve* of an *Holiday*, according to their Capacity: *viz.* either to get Part of the *Catechiſm*, or ſome *Pſalm*, or practical Chapter of the *Bible* by heart, or to write it fairly; or elſe ſome Queſtion in *Arithmetick*, ſo as to employ their Minds at vacant Hours.

Breaking-up. The *Maſter* ſhall not ſuffer the Children to *break up* above three Times

Times in the Year at the uſual Feſtivals, *viz.* for three Weeks at *Chriſtmas*, a Week at *Eaſter*, and the like Space at *Whitſuntide*; at which Seaſons their Taſk muſt be enlarged proportionably to the Time of their Abſence from *School*.

In populous Places.

In populous Places, where great *Fairs* are kept for ſeveral Days (as *Bartholomew* and St. *James*'s Fairs at *London*, and *Sturbitch* Fair near *Cambridge*, &c.) it has been thought adviſeable, that the Children ſhould not be allowed to *Break-up* at thoſe Seaſons; as well for the Prevention of ill Accidents which frequently happen in ſo great a Concourſe, as more eſpecially of greater Miſchiefs which may ariſe from the bad Examples and Opportunities of Corruption which too commonly occur through the Licentiouſneſs of a mixt Multitude at ſuch Times.

Abſence in Harveſt.

In ſome *Country-Schools*, it has been uſual to diſpenſe with the Abſence of poor Children during *Harveſt*, upon Pretence of aſſiſting their Parents in *Gleaning*. But there are ſo many ill Conſequences, beſides the Loſs of Time, which are found

by Experience to proceed from allowing them to converſe among thoſe looſe People that are generally employed on ſuch Occaſions, that it is very much to be feared, the Children will receive more Harm from the bad Company they are like to keep, than their Parents from the Want of that little Aſſiſtance they can give at thoſe Seaſons.

The Method in the Charity School and Work-Houſe at York.

In ſuch Places where Children are brought up to *Work* as well as *Learning*, it may be convenient to follow the Practice of the *Charity-School* in *York*; whereof forty Children, who are educated in this Manner, the *Maſter* is obliged to teach ten in Number at a Time, allotting an Hour for each *Claſs*, (the Reſt being employed in Working during that Time) ſo that each Boy may receive his Inſtruction both Morning and Afternoon, and come to it with a better Will, when it is a Relief to him from a more painful Taſk. And it is there appointed to be one Part of the Puniſhment of ſuch as are negligent and careleſs in their *Learning*, that there be ſome Addition made to their uſual Taſk in the *Work-Houſe*.

Where

Where the Children *eat* together, every one ſhould be obliged to ſay *Grace* before and after *Meat*, as the *Maſter* ſhall appoint; without being bound to a certain Courſe; to the End that all of them may be prepared to ſay *Grace* at any Time whenſoever they are called. 2. *At Meals.*

When they are ſet down to their *Meat*, they muſt eat quietly, modeſtly, and decently; without any Noiſe, Greedineſs, or Scrambling, and particularly without that ſlovenly and waſteful Abuſe of God's Creatures, which argues a ſhameful Unthankfulneſs for theſe Benefits, and conſequently a great Unworthineſs of them.

After each *Meal*, the elder Boys, and thoſe that have the beſt Memory, may be required (as was formerly hinted) to repeat, in the Hearing of their Fellows, ſome Story out of the Holy Scriptures, or ſome Parable of our Saviour's upon *Sundays* and *Holidays*; and on other Days ſome Fable of *Eſop*, with the *Moral* belonging to it; which may equally contribute to the Entertainment and Inſtruction of the Hearers. *Stories after Meals.*

3. *At the Hours of Recreation.*

At their Hours of *Recreation*, they may be allowed to follow any innocent Paſtime their Fancy leads them to: Provided they always keep together, and do not exceed thoſe Limits of Ground within which they ought to play; neither admitting Strangers (eſpecially ſuch as are looſe and idle) for their Play-Fellows, nor loitering in the Streets (and much leſs in ſuch Company) which muſt not be ſuffered upon any Account.

Viſiting of Friends.

Thoſe Children who are Members of any endowed Foundation, may have Leave, as the *Maſter* ſhall ſee fit, to viſit their Friends, during their Time of *Recreation*; but muſt not be permitted to ſtay one Night with them.

4. *Prayers at Night and Morning.*

At Night, before the Children go to Bed, and again in the Morning ſo ſoon as they are dreſſed, the *Maſter*, or ſome of the elder Boys, by his Appointment, ſhall uſe a ſhort Collection of Prayers out of the Publick *Liturgy*, conſiſting of the General *Confeſſion*, *Interceſſion*, and *Thankſgiving* which belong in common to the *Morning* and *Evening* Service, and of

of ſuch *Collects* as are proper and ſuitable to the *Morning* or *Evening*; concluding always with the *Lord's-Prayer*, and *The Grace of our Lord Jeſus Chriſt*, &c. He muſt likewiſe teach and require every Child to ſay ſome ſhort Morning and Evening Paper in private upon his Knees, immediately after his Riſing, and before his going to Bed. And he muſt ſometimes call upon them to repeat theſe Prayers in publick, to the End they may not be neglected and forgotten.

5. Of Coming to Church.

The *Maſter* ſhall bring the Children to *Church* twice every *Lord's-Day*, and upon all *Holidays*: At which Times they muſt walk thither before him by Pairs; and muſt be taught to behave themſelves with all Reverence in the Houſe of God, *viz.* to bow decently at their firſt Entrance: And as ſoon as they come to their proper Seat, to kneel down, and in ſome ſhort preparatory Prayer (which he muſt teach them) to beg God's Bleſſing upon that ſerious and ſacred Work they come about.

Behaviour there.

When the publick Prayers begin, they muſt attend devoutly to the *Exhortation*; and muſt

muſt join with the Congregation in repeating after the Miniſter each Sentence of the *Confeſſion*, in ſaying the *Lord's-Prayer* and *Creed*, in making the *Reſponſes*, in reading each other Verſe of the *Pſalms* and *Hymns*, and ſaying *Amen* at the End of every Prayer: All which muſt be pronounced with a diſtinct but low Voice, and in ſuch a decent Manner, that none may be heard to ſpeak louder or faſter than the reſt; as none muſt be heard to ſpeak at all in thoſe Parts of the Service which are proper to the *Miniſter* alone.

Singing of Pſalms.

Such only as are perfect in the Tunes of the *Metrical Pſalms*, or in thoſe that are chaunted in *Choirs*, may be allowed to ſing in the Church: And in *Cathedrals*, none muſt offer to ſing the *Te Deum*, or any of thoſe *Hymns* and *Anthems* which are to be performed by the *Choir* alone.

In order to the more eaſy and decent Performance of theſe reſpective Duties; every Child that can Read, muſt always bring with him to the Church, his *Bible* bound up with the *Common-Prayer*, and muſt be taught to turn readily to the ſeveral Parts of the Service

Service (as the Prayers, Pſalms, Hymns, Leſſons, *&c.* together with the Text and Scripture-Proofs of the Sermon) and to keep their Eyes, Ears, and Thoughts conſtantly attentive, without gazing about, Talking, Laughing, Playing, Sleeping, or uſing any other Action or Poſture, but ſuch as is preſcribed and allowed by the Rules and Cuſtoms of the Church, for the Sake of Order, Decency, and Edification: Particularly they muſt be taught to obey that wholeſome Injunction in the 18th *Canon*; which requires, 'That when in Time 'of Divine Service the Name of the *Lord* '*Jeſus* ſhall be mentioned, due and lowly 'Reverence ſhall be done by all Perſons 'preſent, as it hath been accuſtomed.'

Attention and Reverence.

In theſe and all the other Particulars abovementioned, with regard to their Behaviour in the *Church*, they muſt learn to conform themſelves to the Example of their *Maſter*. And to this End, they ſhould always ſit together in ſome conſpicuous Part of the *Church*, that ſo both the Congregation and their *Maſter* (who is to ſit with, or very near them)

Proper Seat for the Maſter and Scholars.

may more eaſily obſerve their Deportment; and that he may likewiſe take an Account of the *Abſence or Tardineſs* of thoſe who ſhall be guilty of either.

After Prayers. When the Congregation is diſmiſſed with the *Bleſſing* (which all muſt receive Kneeling) each of them, before he riſes, muſt beg God's Grace for the right Uſe of his Holy Ordinances, in ſome ſhort Form of Prayer which the *Maſter* muſt be careful to teach them. After this, they muſt walk leiſurely and quietly out of the *Church*, in the ſame order as they entered.

Catechizing in the Church. When any Number of the Children can ſay the *Church Catechiſm*, the *Maſter* muſt give Notice to the *Miniſter* of the Pariſh, in order to their being *catechized* in the *Church*. And after they return from the Evening Service on every *Lord's-Day*, the *Scholars* ſhall give an Account to their *Maſter* of ſome Part of the *Catechiſm*, according to ſome plain Expoſition of it which ſhall be approved by the *Miniſter*. Beſides which, it may be adviſeable, that each of them ſhould be called upon to repeat by Heart

At home.

Repetition of the Texts, &c.

the

the *Text* which was given out before the *Sermon*; and (according to their different Capacity and Memory) to give ſome ſhort and general Account of the principal Doctrines and Duties contained in it. 'This (as the 'Reverend Author upon *Religious* 'Education obſerves) will make 'them both to attend more dili- 'gently to what they hear, and to 'lay it up in their Memories with greater 'Care; and will fix it there, ſo as to make 'a deeper and more laſting Impreſſion upon 'their Minds.' *A. B.* Tillotſon *Fol. Ser.* 52.

Laſtly, That theſe and all other *Orders* for the better Government of the Children may be duly obſerved; it is requiſite that they ſhould be fairly written and hung up in a *Frame* in ſome convenient Place of the *School*; and that they ſhould be publickly read over at leaſt four Times every Year, in the Preſence of the *Subſcribers*, *Truſtees* or *Governors*, or of ſuch Perſons as are appointed to viſit the *School*: As well that the Repetition of them on theſe ſolemn Occaſions may make a deeper Impreſſion on the Minds and Memories of the *The Orders to be read publickly.*

the Perſons concerned; as for the particular Direction of the *Viſitors* in their Enquiry concerning the Obſervation of them.

Of Rewards and Puniſhments.

II. But as *Hope* and *Fear* are the firſt Principles and Motives of human Actions; ſo *Reward* and *Puniſhment*, (which are the chief Objects of thoſe Paſſions) are the ſureſt Sanction of all Laws, and will always be found the moſt effectual Means of engaging our Obedience to them. It will therefore be neceſſary that the *Rules* and *Orders* above-mentioned ſhould be enforced by the juſt and equal Diſtribution of ſuch *Rewards* or *Puniſhments* as ſhall be ſuitable to the Occaſion; which is the ſecond Part of *Diſcipline:* The main End whereof being the Encouragement of what is good, and the Diſcouragement of what is otherwiſe; it muſt be the *Maſter*'s chief Care by all proper Methods to promote and cheriſh every virtuous Action and Inclination, and to reſtrain and ſuppreſs not only all notorious Inſtances, but even the very firſt Beginnings and the leaſt Appearances of Vice.

The

The *Rewards* which are proper to a *School*, are, 1. *Commendation.* 2. *Advancement*, or *Promotion.*

The *Puniſhments* are, 1. *Reproof.* 2. *Degradation.* 3. *Corporal Correction.* 4. *Expulſion.*

Of Praiſe and Reproof.

It is very truly obſerved by a celebrated Writer concerning *Education*, 'That Children (earlier 'perhaps than we think) are very ſenſible of '*Praiſe* and *Commendation.* They find a 'Pleaſure in being eſteemed and valued, 'eſpecially by their Superiors, and in the 'Preſence of their Fellows:' And on the other Side, they are ſo naturally apprehenſive of Shame, and of that State of Diſgrace and Diſeſteem, which attends a juſt *Reproof* from the ſame Hands; that, I am confident, a diſcreet and ſeaſonable Uſe of theſe two Methods of *Diſcipline*, as Occaſion ſhall require, will in many Caſes ſuperſede the reſt. I ſay, a diſcreet Uſe of them; becauſe both one and the other muſt be proportioned according to the Nature of the Action, which is to be commended or blamed: And in the latter Caſe, eſpecially if the Fault be ſmall, and of no very bad Conſequence, the *Reproof*

proof ſhould neither be ſo ſevere, nor ſo publick, as when it is notorious, and of ill Example. Thoſe indeed that offend in this Manner, ſhould be *rebuked before all* (as the Apoſtle adviſes, 1 Tim. viii. 20.) *that others alſo may fear* to do the like. But in both Caſes, as well as in all others, where *Reward* or *Puniſhment* in any Kind are ſeaſonable, it will be very proper to remind the Children of thoſe Places in the Holy *Scripture*, or in the *Catechiſm*, where ſuch or ſuch Duties are mentioned as commanded by God, and the contrary Sins forbidden (as has been already directed in the above-written Syſtem of Morality for the Uſe of Children) and it may be adviſeable to make them learn by heart, as occaſion ſhall offer, ſuch Sentences of the Scripture as are applicable to each reſpective Head: *All Scripture being profitable for Reproof and Correction*, as well as *for Inſtruction in Righteouſneſs*, 2 Tim. iii. 16. and therefore neceſſary on theſe Occaſions to be learnt by Children, ſo far at leaſt as is requiſite for the forming of their Manners, *that they may be thoroughly furniſhed unto all good Works*, ver. 17.

The Uſe of the Scripture on theſe Occaſions.

But

Of Promoting and Degrading.

But foraſmuch as Words alone will not always have the ſame deſired Effect upon all Tempers and Diſpoſitions; eſpecially upon the Minds of young Children, who are naturally unapt to give that Attention which is due to a ſerious *Admonition* and *Reproof:* And ſince even in that tender Age ſome Sparks of Emulation, and the Deſire of Preference and Precedency are very diſcernible; it will be ſometimes convenient to join with the former Methods ſome other diſtinguiſhing Marks of Approbation or Diſlike, which may make them and others yet more ſenſible that they are in ſuch a State of Eſteem or Diſgrace, as is the juſt Conſequence of that *Commendation* or *Reproof* they have deſerved. The moſt proper Means to this End are thoſe of *promoting* or *degrading* them, according to their Merit or Demerit. Thus by placing one above or below another, as each ſhall approve himſelf better or worſe than his Fellows in Virtue, Learning, or Induſtry; the *Maſter* will raiſe in every ingenuous Mind a laudable Emulation and Eagerneſs to excel in theſe; or at leaſt, a juſt Concern not to be out-

out-done in them, much leſs to forfeit, by any Neglect or Breach of Duty, the Station which every one holds ſo long only as he can maintain it upon the Terms above-mentioned.

This Method to be obſerved at Church.

And becauſe this Spirit of Emulation (eſpecially in theſe three Reſpects) is by all proper Means, and on all Occaſions, to be promoted and encouraged; it ſeems very adviſeable, that this Method ſhould be obſerved, not only (as has been uſual hitherto) in the *School*, where every one is to take place according to his Proficiency in Learning; but likewiſe in the *Church*, where the Precedency may be given to ſuch as have diſtinguiſhed themſelves by their Piety, Morals, and all religious, and virtuous Attainments; and where thoſe who come ſhort of their Fellows in theſe, or have forfeited their Place by any Immorality, may find themſelves as much inferior to them in Rank, as they are in Merit. Thus may this Method of *Reward* or *Puniſhment* on theſe Occaſions, become more effectual and exemplary, by being more publick than any other: And thoſe who have arrived to any Degree of Preeminence in

the

the *School* and in the Eye of their Maſter, will be careful and ſolicitous to maintain the ſame Poſt in the *Church*, and in the open View of the Congregation; where all that know them will judge of their Deportment and Character (as to the moſt eſſential Accompliſhments of their Mind) by the Station they hold there. The ſame Method may be obſerved, if it ſhall be thought fit, in ſuch Places where they are appointed to work.

Of Corporal Correction.

But after all, it muſt be confeſſed, that in ſome Caſes, and with ſome Diſpoſitions, the Methods hitherto propoſed will be found ineffectual; and that there are many Faults (to which even Children, by the Bent of corrupt Nature, are very prone) which require a more ſevere Kind of Diſcipline: Eſpecially where they are aggravated by a wilful Violation of any known Duty, or by a ſtubborn perſiſting in any (even the leaſt) Miſdemeanour. Daily Experience confirms both Parts of the wiſe Man's Obſervation; that *Fooliſhneſs is bound in the Heart of a Child, but a Rod of Correction ſhall drive it far from him*, Prov. xxii. 15. In ſuch Caſes, therefore, where *Admonition* and *Reproof*

Reproof are inſufficient; where neither the Senſe of the Tranſgreſſion, nor the Shame that attends it, is of Force to reſtrain a Child from the Commiſſion of it; *Corporal Chaſtiſement* will be abſolutely neceſſary. Thoſe Faults which ſeem more eſpecially and indiſpenſably to require it, are chiefly ſuch as are a direct Breach of any Precept in the firſt or ſecond Table of the *Decalogue: viz.* of the *Third Commandment*, by taking God's Holy Name in vain; or by Curſing or Swearing: Of the *Fourth*, by the Prophanation of the Lord's Day: Of the *Fifth*, by Diſobedience or Undutifulneſs to their Parents or Superiors: Of the *Sixth*, by Fighting, Quarrelling, *&c.* Of the *Seventh*, by any unchaſte or immodeſt Diſcourſe or Behaviour. Of the *Eighth*, by Stealing, Defrauding, or Wronging one another: Of the *Ninth*, by Lying, or Evil-ſpeaking. This Sort of Puniſhment will be likewiſe neceſſary in all notorious Inſtances of *Idleneſs* (that being directly contrary to one main End of their Education) ſuch as Loitering, Truanting, and a wilful Neglect of their daily Taſk.

Faults which more eſpecially require it.

I think

I think indeed there are few other Offences, beſides theſe, which ſeem to require that harſh and ſlaviſh Diſcipline the *Rod:* Which, though it is generally uſed in *Schools*, as the ſhorteſt Way of *Correction* (as indeed it is much the eaſieſt, to the Maſter eſpecially, if he does not abound in good Nature) yet it is not always ſo effectual in Caſes of leſs importance, and upon modeſt and ingenuous Tempers, as the Senſe of *Shame* for having done amiſs, improved by a ſeaſonable and well-managed *Reproof:* Which therefore may be very properly joined with the former on all Occaſions where that is reqniſite: That ſo the *Mind*, whoſe Reformation is the only End of all *Puniſhment*, may have at leaſt an equal Share in it with the *Body*. To this End the *Chaſtiſement* of both muſt be governed with great Diſcretion; ſo that it may be proportionable to the Nature and Quality of the Offence; and with ſo much Temper and Impartiality, that the Child may be ſenſible, before he receives it, that it is not the Effect of Paſſion or Unkindneſs in his *Maſter*, but purely of his own Demerit. Wherefore on all Oc-

Cautions concerning the diſcreet Uſe of Puniſhment.

caſions of *corporal Puniſhment*, Care muſt be taken to convince the Offender that he has deſerved what he ſuffers; that the Fault for which he ſuffers, is of very bad Conſequence in ſuch or ſuch Reſpects, and eſpecially in that it is a direct Violation of God's expreſs Command (as he is taught in ſuch or ſuch a Place of the *Holy Scripture*, or of his *Catechiſm*;) ſo likewiſe the *Reprehenſion* which ſhall be found neceſſary, whether it be given alone, or with the former, muſt always be delivered in few and plain Words, and with all poſſible Gravity and ſobriety, rather than with a ſharp and haſty Rating, and with that Bitterneſs and Indecency of Language, which only ſerves to encreaſe Paſſion on both Sides, and to leſſen the Force of the *Reproof*, as well as the Authority of him that gives it. Where this alone does not work its due Effect, the *Chaſtiſement* that attends it muſt be inflicted with ſo much Sedateneſs as well as Severity, (intermixing Admonitions betwixt each Blow) that neither one nor the other may ſeem to proceed from an immoderate Anger and Reſentment towards the Perſon, but rather from a juſt and tender Senſe of his Fault;

Fault; and that both may appear rather as neceſſary and unavoidable Remedies for the Prevention of future Miſchiefs, than as a furious and paſſionate Revenge for what is paſt: Which uſually tends more to exaſperate than to reform the Offender. So that in this Caſe, it concerns all *Maſters* to be as careful as *Parents* are required to be, that they *provoke not their Children to Wrath*, Eph. vi. 4. leſt they ſhould be prompted by an unreaſonable Severity to conceive a laſting Prejudice, not only againſt the Perſons they ought to love and reverence, but even againſt the Duty which is enforced upon them with ſome Appearance of Cruelty and ill Humour. On theſe Occaſions, therefore, our *School-Maſter*, who is to *bring up his Children in the Nurture and Admonition of the Lord*, muſt rather Imitate the Example of our *heavenly Father*, who corrects thoſe he loves *for their Profit, that they may be Partakers of his Holineſs*, Heb. xii. 10. than of our *Fathers after the Fleſh*, who ſometimes *chaſtened us for their own Pleaſure*: Since theſe do it many Times in Anger, to gratify their preſent

Paſſion; but he in Kindneſs, and purely with a Deſign to do us Good.

A. B. Tillotſon's *Fol. Serm.* 53.

And here it may be very ſeaſonable to deliver the Opinion of a very great Author upon this Subject in his own Words: 'Great *Severities* (ſays he) do often work an Effect 'quite contrary to that which was intended: 'And many Times thoſe who were bred up 'in a very ſevere *School*, hate Learning ever 'after, for the Sake of the *Cruelty* that was 'uſed to force it upon them. And ſo likewiſe an Endeavour to bring Children to 'Piety and Goodneſs by unreaſonable *Strictneſs* and *Rigour*, does often beget in them 'a laſting Diſguſt and Prejudice againſt Religion, and teaches them (as *Eraſmus* ſays) 'to hate Virtue at the ſame Time that they 'teach them to know it. For by this Means 'Virtue is repreſented to the Minds of 'Children under a great Diſadvantage, and 'Good and Evil are brought too near together: So that whenever they think of Religion and Virtue, they remember the *Severity* which was wont to accompany the Inſtructions about it; and the natural Hatred

'which

'which Men have for *Puniſhment*, is by this 'Means derived upon Religion itſelf. And 'indeed, how can it be expected that Chil-'dren ſhould love their Duty, when they 'never hear of it but with a Handful of 'Rods ſhaked over them?'

It is true indeed (as the ſame Author obſerves in another Place) that *Serm.* 52.

'*Good Education* conſiſts in wiſe and early 'Reſtraints from that which is evil, by ſea-'ſonable *Reproof* and *Correction*. So *Solomon* 'tells us: *The Rod and Reproof give Wiſdom*, 'Prov. xxix. 15. But though both theſe do 'ſuppoſe a Fault that is *paſt*; yet the great 'End of them is to prevent the like for the '*Future*, and to be an Admonition to them 'for the Time to come. And therefore 'whatever will probably be effectual for fu-'ture Caution and Amendment, ought to be 'ſufficient in this Kind; becauſe the End is 'always to give Meaſure to the Means: And 'where a mild and gentle *Rebuke* *Lenity when ſeaſonable.*
'will do the Buſineſs, *Reproof* may 'ſtop there without proceeding fur-'ther: Or when that will not do, 'if a ſharp Word and a ſevere *Admonition*

'will be effectual, the *Rod* may be ſpared: 'And on ſome Occaſions (eſpecially where 'the Terror of it is like to be as effectual as 'the Smart) it need only be named by way 'of Threat, or at moſt but ſhewn; without 'any further Uſe, than to keep the Offender 'in Awe, and thereby to preſerve him from 'doing any Thing that may be more worthy 'of it.

'Provided always that this *Lenity* give no 'Encouragement to Sin, and be ſo managed, 'that the Children may perceive their *Maſter* 'is in good Earneſt, and reſolved, that if 'they will not reform, they ſhall certainly 'be puniſhed. And provided likewiſe, that 'his *Lenity* bear a due Proportion to the Na-'ture and Quality of the Fault. For he 'muſt not uſe Mildneſs in the Caſe of a wil-'ful and a heinous Sin; eſpecially if it be 'exemplary, and of publick Influence. To 'rebuke gently upon ſuch an Occaſion, is 'rather to countenance the Fault; and ſeems 'to argue that the Perſon who ought to take 'Cognizance of it, is not ſenſible enough of 'the Enormity of it, and that he has not a 'due Diſlike and Deteſtation for it.'

It

In all ſuch Caſes, therefore, and more eſpecially in thoſe where any Fault is aggravated by *Obſtinacy* and *Refractorineſs* (which is an open and avowed Defiance both of Inſtruction and Government) the ſharpeſt and moſt painful Diſcipline of the *Rod* is indiſpenſably neceſſary, and the *Body* muſt be ſeverely puniſhed, till the *Mind* is entirely maſtered and ſubdued. And as the Blows that are given on this Occaſion, ſhould be laid on by Pauſes, and with ſome Intermiſſion, that the Offender may have Time to conſider between each, for what Reaſon and to what End they are inflicted: So they muſt be continued till he has given evident Demonſtrations, both by his Looks, Words, and Actions, of a true Sorrow and Submiſſion, and of an unfeigned Reſolution of Obedience. For the *Mind* (as has been obſerved) being the only proper Object of *Correction*, and the Shame of doing amiſs the only true Reſtraint belonging to Virtue; the Smart of the *Rod*, if it be not accompanied with that, will quickly ceaſe and be forgotten, and after a

Severity when neceſſary.

How to be managed.

little Time will loſe its Force and Terror by its Frequency; which will only ſerve to harden ſome Tempers, that might be otherwiſe capable of an Impreſſion, and teach them to deſpiſe *Correction*, when they find they can endure it.

Of Expulſion. If theſe Remedies prove unſucceſsful, the laſt and only one that remains (eſpecially in the Caſe of enormous Crimes, and where the Offender is incorrigible) is that of *Expulſion*: A deſperate Remedy indeed, but ſuitable to the Diſeaſe, and as neceſſary in this Caſe, to prevent the Contagion of bad Example, as the cutting off an unſound Limb, to preſerve the reſt of the Body from being infected by it.

Of the Publick Diſtribution of Rewards and Puniſhments. And foraſmuch as all Methods of *Diſcipline* are ſo much the more effectual, for their being publick and ſolemn; it will be convenient, that the *Rewards* of extraordinary Merit, and the *Puniſhment* of notorious Offences, ſhould at ſome prefixed Times, and upon ſome ſpecial Occaſions, be very open

open and exemplary. In order to this, it is adviſable, that great Crimes (ſuch as *Swearing*, *Stealing*, &c.) ſhould be noted down in monthly or weekly Bills to be laid before the *Viſitors* upon their coming to the *School*; and that they ſhould then be puniſhed in their Preſence, as ſhall be thought fit, either by *Correction* or *Expulſion*: And likewiſe that at the ſame Time thoſe who have diſtinguiſhed themſelves eminently beyond their Fellows in Virtue and Learning, ſhould be preſented to the *Viſitors*, in order to their receiving from them, and by their Appointment, that juſt Applauſe and Advancement which ſhall be judged due to their Merit.

Account of Faults to be kept.

It appears by the Account of the *Charity Schools*, which was publiſhed in 1707, that the *Maſters* and *Miſtreſſes* of moſt of the *Schools* in *London*, &c. did then keep a daily Account of the Faults and Behaviour of the Children under their Care, which they laid before the *Truſtees* at their Meetings: Whereby the *Truſtees* ſaw at one View the whole Behaviour of each Child ſince their laſt Meeting; and by com-

paring one Account with the other, better knew what Direction to give the *Maſter* or *Miſtreſs*, and more eaſily ſaw then the Improvement of the Children's Manners. This Method being found of great Uſe, it may be proper to inſert here the Form of it; which is as follows.

A Table of Faults.

JUNE 1707.		2 *Mon.*	2 *Tues.*	3 *Wed.*	4 *Thu.*	5 *Fri.*	6 *Sat.*	7 *Sun.*	8 *Mon.*
1	A								
2	B							*c	
3	C		*						*Curs.*
4	D							a	
5	E				*L.*				
6	F						T		
7	G								
8	H								*St:*
9	I				*				
10	K							p c	
11	L			*Sw.*					
12	M							a c	
13	N								

In the firſt two Columns from the Left-Hand to the Right, are ſet down the Month, all the Days of the Month, and the Days of the Week. In the two Columns downwards, are the Number of the Children in the School, and their Names.

C. ſignifies *Church.*
P. c. playing at *Church.*
Curſ. Curſing.
L. ſignifies *Lying.*
Sw. Swearing.
St. Stealing.
T. playing *Truant.*
A. when Alone, ſignifies Abſence from *School.*
* when alone, ſignifies coming late to *School.*
When *a.* or the *Dot* is joined with *c*, they ſignify coming late, or being abſent from *Church.*

Each Square in the Table is taken for the whole Day of the Month and Week under which it is placed; after it is divided, (by the Maſter) as is the third Square in the Table under *Tueſday*, the 2d of *June*, the upper Part whereof is taken for the Forenoon, and the lower Part for the Afternoon. And when the Mark is placed on the upper or lower Part

Part of the Square, it denotes that the Fault (it ſignifies) happened on the Forenoon or Afternoon.

And the Square wherein the Marks are ſet, denote the Child, whoſe Name is over-againſt it in the Table, to be guilty of ſuch Crime as that Mark ſignifies, and the Time when. As (*ac*) againſt *M.* denotes *M's* having been Abſent from *Church* on *Sunday* the 7th of *June*, in the Morning. And ſo of the reſt.

Exhortation to School-Maſters for the Performance of their Duty.

I have now, as briefly and plainly as I could, repreſented the Duty of a *School-Maſter*, together with ſuch Means and Methods as ſeem moſt conducive to the effectual Performance of it. It remains only, that every one who undertakes this Office ſhould be earneſtly exhorted to the diligent and faithful Diſcharge of the great Truſt repoſed in him; for which he is accountable in theſe ſeveral Reſpects.

1. With reſpect to the Parents and Benefactors.

1. Firſt, To the *Parents* and *Benefactors* of the Children that are committed to his Care, he being deputed to ſupply the Place of the former, in giving them ſuch fatherly

therly Inſtructions and Admonitions as would otherwiſe be incumbent upon the *Parents* themſelves, if their Capacity and Attendance on the neceſſary Affairs of Life would permit. So that their whole Duty, with Regard to the Education of theſe Children, is devolved upon the *Maſter*; either by expreſs and immediate Compact with ſuch *Parents* as are able and willing to pay him for it, or by a general and no leſs obligatory Stipulation with the *Benefactors* or *Truſtees* of ſuch *Charity-Schools* where this pious Proviſion is made for the Children of poor and indigent Parents, by allowing a competent Salary to the Perſon who undertakes this Care, and conſequently is bound in Juſtice to diſcharge it with the utmoſt Fidelity: Since his Neglect of the Duties required from him in this Station, is not only a manifeſt Breach of Contract, and of that Truſt, which by his own Conſent (and probably at his own Requeſt) was placed in him; but moreover, a baſe and ſhameful Abuſe of thoſe charitable Benefactions which are given to ſo good an End. And as this Neglect defeats the pious Intention of the *Donors*; ſo it may prevent and diſcourage others

others from following their Example, when they ſhall ſee ſo good a Work miſcarry, by being put into ill Hands. Though it may be reaſonably preſumed from the preſent careful and prudent Management of the *Schools* which have lately been erected for this Purpoſe, that the frequent and faithful Inſpection of well-choſen *Truſtees*, will make all Apprehenſions of this Kind unneceſſary; and that by their conſtant Enquiry into the Behaviour of the *Maſter*, and the Proficiency of his *Scholars*, and likewiſe by their ſeaſonable Animadverſion upon any Neglect which ſhall be diſcovered on his Part, they will prevent the many and great Miſchiefs which might otherwiſe ariſe from it.

And certainly, if (as *Solomon* obſerves) *A wiſe Son maketh a glad Father; but a fooliſh Son is the Heavineſs of his Mother*, Prov. x. 1. If the Wiſdom and Folly here ſpoken of, is generally the Effect of a good or bad Education: Then the future Satisfaction or Unhappineſs of *Parents* muſt depend very much upon the Care or Negligence of the Perſon who is entruſted with this important Charge: And he has much to anſwer for to them, if

through his Default, the Child, who ſhould and might have been the Comfort of their old Age, and perhaps a Support in their Neceſſity, ſhall, by his idle, vicious, and ſcandalous Life, become a Grief and Shame, as well as a Burden to them. But he who undertakes this Charge is further anſwerable,

2. To the Children.

2. Secondly, To the *Children* themſelves; who being at this tender Age capable of any Impreſſion, and equally apt to receive and retain thoſe that are now given; it is certain, that very much of the Good or Evil of their future Life depends in a great Meaſure upon the forming and moulding their Minds at this critical Seaſon to ſuch Diſpoſitions and Habits of Piety and Virtue, as may be confirmed and encreaſed in their growing Years; and likewiſe upon the inſtructing them in ſuch uſeful Knowledge as may qualify them for ſome honeſt and profitable Employment. Now is the Time to ſow thoſe Seeds, which will ſpring up hereafter to their laſting Comfort and Advantage: And if the Ground is not now cultivated, if the good Seed is not now

now ſown, if the *Huſbandman* ſleeps while this neceſſary Work ſhould be doing; the *Enemy* will be ſure to ſcatter his *Tares* in the Field, *Matt.* xiii. 25. and the Soil, which by a ſeaſonable Improvement, might have brought forth a rich and plentiful Harveſt, will ſoon be overgrown with rank and poiſonous Weeds, which will not only be unprofitable, but pernicious.

Negligence and Idleneſs in the *Maſter*, will of courſe produce the ſame bad Qualities in his *Scholars:* And as theſe have a natural Tendency to Vice and Beggary, and to their utter Ruin both of Body and Soul; ſo that will be too juſtly chargeable upon him, whoſe Duty it was to have uſed the proper and appointed Means for preventing it; and whoſe Omiſſion of this Duty at the only Time when it was moſt ſeaſonable, has brought theſe grievous and irreparable Miſchiefs upon them.

But the Evils or Advantages that reſult from the good or bad Management of this great Truſt, are yet more numerous, and of a much larger Extent. For,

3. Not

3. *To the Common-wealth.*

3. Not only private Perſons and Families, but even the *Publick*, is very highly intereſted in the Succeſs of this weighty Affair. As we are not born, ſo neither are we bred for ourſelves alone, but for the Benefit and Service of the *Community* to which we belong. Upon this Account *Ariſtotle* is of Opinion, that a Matter of ſuch publick Conſequence as the Education of Youth, ought not to be left to the *Parents* Choice; but that the *Publick* (whoſe eſpecially the Children are) ſhould be entruſted with this Charge: And accordingly we find, that anciently, in the beſt conſtituted Commonwealth, this Care was always committed to the Magiſtrates more than to the Parents.

It is very truly remarked by a Reverend Author upon this Subject, 'That there is 'hardly any Body ſo inconſiderable, but that 'ſome Body may be bettered, and ſome 'Body prejudiced by him: No Body ſtands 'ſo ſingle and remote; but if he falls there is 'ſome one hurt beſides himſelf, directly or 'indirectly.' It muſt therefore neceſſarily 'follow, that the *Publick* (which is compoſed of many

many Individuals) is very viſibly and nearly concerned in the Effects of the good or bad Education of its Members: Eſpecially ſince not only the Virtues and Vices, but even the Induſtry or Idleneſs of each particular Perſon renders him either uſeful or unprofitable (if not pernicious and dangerous) to it. For theſe, therefore, ſo far as they may be juſtly imputed to the Cauſes above-mentioned, every *School-Maſter* is anſwerable to his Country; and muſt (according as he acquits himſelf of this important Truſt) be eſteemed one of the beſt or worſt Subjects it has.

4. To God.

4. It is eaſy to conclude from what has been ſaid, that *God*, the great Lover of Souls, whoſe Glory is eminently concerned in the ſeveral Reſpects above-mentioned, will require a very ſtrict Account of thoſe that are committed to the Care of any Perſon engaged in this Employment. He who has commanded all Parents to *Bring up their Children in the Nurture and Admonition of the Lord*, Eph. vi. 4. does moſt certainly intend and expect, that this neceſſary Duty ſhould be faithfully performed by

by thoſe who are ſubſtituted in their Place for the Diſcharge of it. He who *is not willing that any ſhould periſh*, 2 Pet. iii. 9. *but that all ſhould be ſaved, and come unto the Knowledge of the Truth*, 1 Tim. ii. 4. will require that they whoſe Buſineſs it is to inſtil the firſt Principles of this Knowledge into the Minds of Children, and who *attend continually upon this very Thing*; ſhould *train them up* betimes *in the Way* (wherein) *they ſhould go*, Prov. xxii. 6. *i. e.* in the Knowledge and Practice of all thoſe Duties which he has commanded them to obſerve and perform during the whole Courſe of their Life. And if through the Neglect of their *Teachers*, they ſhall miſcarry hereafter, for want of thoſe ſeaſonable Inſtructions, Admonitions and Reſtraints, which, by God's Grace, might have preſerved them in that Way; the Caſe of ſuch *Teachers* will be like that of the careleſs *Watchmen*, to whom God ſpeaks thus under the Perſon of his Prophet: *When I ſay unto the Wicked, Thou ſhalt ſurely die; and thou giveſt him not Warning, nor ſpeakeſt to warn the Wicked from his wicked Way, to ſave his Life:*

His Denunciations againſt the Neglect of this Duty.

Life: The ſame wicked Man ſhall die in his Iniquity, (becauſe thou haſt not given him Warning;) but his Blood will I require at thy Hand, Ezek. iii. 18, 20. In this caſe, therefore, though *it is impoſſible* (through the Corruption of Human Nature) *but that Offences will come,* Luke xvii. 1. eſpecially where Children are left to themſelves: Yet our Saviour has denounced a terrible *Wo* againſt him through whoſe Default they come. *It were better for him that a Milſtone were hanged about his Neck, and he caſt into the Sea, than he ſhould offend one of theſe Little ones,* Luke xvii. 2. or cauſe them to offend, either by giving them a bad Example, or by neglecting to give them thoſe good Inſtructions which were proper to their Age and his Office.

His Judgments for it.

Laſtly, Since *Righteouſneſs exalteth a Nation, but Sin is a Reproach to any People,* Prov. xiv. 34. Since both one and the other (as has been already ſhewn) is in a great Meaſure the natural Effect either of due Care, or great Remiſſneſs in *Education:* It is moſt certain, that whenſoever the Almighty Judge of all Nations ſhall viſit the Iniquities of a ſinful People,

ple, and ſhall enquire into the Cauſes and Occaſions of that general Decay of Piety and Virtue, of that prodigious Growth of Ignorance, Immorality and Profaneneſs, which is ſo Notorious in this degenerate Age: If it ſhall then appear, that all or any of theſe proceed, more or leſs, from the Neglect of thoſe, whoſe Office and Duty obliged them to inform the Minds, and direct the Manners of the Children committed to their Charge; they will both then, and in the great Day of Account, be anſwerable to this Righteous Judge for all the fatal Conſequences of it; and muſt expect a more than common Share of the Puniſhments which His juſt Vengeance will inflict upon ſuch a Nation. I beſeech God that this may never be the Caſe of ours. We are however all concerned (as our Saviour has commanded us on another Occaſion) to *Pray the Lord of this plenteous Harveſt, that he would ſend Labourers into his Harveſt*, Matt. ix. 37. who may be ſo truly ſenſible of the ſeveral Duties which have been here repreſented as inſeparable from their Office; that both their *Scholars* and their Country may reap the mighty Advantages, and themſelves

(as

(as well as the Friends and Parents of thoſe they educate) the unſpeakable Satisfaction that will reſult from the faithful Diſcharge of it: And that by the divine Bleſſing upon the united Induſtry both of thoſe that teach, and of thoſe that learn, in theſe Nurſeries of uſeful Knowledge and true Religion, *Our Sons may grow up as the young Plants, and our Daughters may be as the poliſhed Corners of the Temple. Happy are the People that are in ſuch a Caſe: Yea, Bleſſed are the People who have the Lord for their God,* Pſal. clxiv. 12, 15.

A Prayer to be uſed by a School-Maſter.

O Lord, thou God of Knowledge, who haſt called me by thy Providence to be a Guide of the Ignorant, a Teacher of Babes; I moſt humbly beſeech Thee, that Thou wouldſt enable me, by thy Grace, to perform the Duties of this important Calling, and to diſcharge rightly the great Truſt Thou haſt committed to me in it. To that End, give me, O Lord, the Spirit of Knowledge and Under-

Underſtanding, that I may be apt to teach, and ſkilful to direct and bring up the Children under my Care in the Nurture and Admonition of the Lord, and in ſuch neceſſary Learning as may render them more fit for thy Service, and uſeful in their Generation. Give me the Spirit of Wiſdom and Counſel; that I may inſtruct with Patience, admoniſh with Meekneſs, rebuke with Equity and Moderation, and rule them prudently with all my Power. Endue me with Uprightneſs and Integrity; that I may govern them with a faithful and true Heart; without preferring one before another, otherwiſe than according to their Merit; doing nothing by Partiality; but truly and indifferently adminiſtring Juſtice among them, whether it be for the Puniſhment of Wickedneſs and Vice, or for the Encouragement of thy true Religion and Virtue. Lord, make me diligent and induſtrious in all Parts of this laborious Employment; that I may give Attendance to Reading, to Exhortation, to Doctrine; that I may meditate on theſe Things, and give myſelf wholly to them. Poſſeſs my Mind with a juſt and tender Regard for thoſe precious Souls committed

committed to my Charge; that I may watch over them, as one that muſt give an Account, that I may do it with Joy, and not with Grief. And foraſmuch as the Form of Knowledge and of Godlineſs, without the Power, will neither be profitable to me, nor to thoſe that hear me; grant me thy Grace, that I may take heed to myſelf as well as to my Inſtructions; that while I teach others, I myſelf may not be a Caſt-away; but may ſhew myſelf in all Things a Pattern of good Works, an Example to theſe young Believers, in Word, in Converſation, in Charity, in Spirit, in Faith, in Purity; that my Profiting may appear unto all for their Edification.

Neither pray I for my Self alone, but for the Children which thou haſt given me: That they may be Followers of me, as I am of Chriſt. Sanctify them with thy Truth, and preſerve them in it; that not one of this little Flock may be loſt in the Day of the Lord Jeſus. Make them of quick Underſtanding in the Fear of the Lord, which is the Beginning of Wiſdom; that they may firſt ſeek and know the Kingdom of God, and the Righteouſneſs thereof, and may daily improve in

this and all other neceſſary and uſeful Knowledge. Give them a ready Apprehenſion, and a retentive Memory, that they may receive, and keep my Inſtructions; and a diligent and tractable Diſpoſition, that they may obſerve and practiſe them. Lord, put thy Laws into their Mind, and write them in their Hearts; that they may all know Thee from the leaſt to the greateſt. And to this End, let thy Fatherly Hand, I beſeech Thee, ever be over them; let thy Holy Spirit ever be with them; and ſo lead them in the Knowledge and Obedience of thy Word, that they may increaſe, like the Holy Child JESUS, in Wiſdom and Stature, and in Favour with God and Man. O Lord, bleſs and proſper our joint Endeavours, and the pious and charitable Benefactions, which are here beſtowed on us by thy Servants to this great and deſirable End: And grant that, after an honeſt and faithful Diſcharge of our reſpective Duties in that State of Life which Thou haſt appointed for us, we, together with them, may receive the End of our Faith, even the Salvation of our Souls, through the Merits and Mediation of thy bleſſed Son *Jeſus Chriſt* our Lord. *Amen.*

The Method of Morning *and* Evening Prayer *out of the* Liturgy; *to be uſed by the* Maſter *and* Scholars *in the Common Chamber, on the ordinary* Week-Days, *in ſuch Places where they dwell together.*

1. THE General Confeſſion: *Almighty and moſt merciful Father,* &c.
2. The Collect for the 24th *Sunday* after Trinity, *O Lord, we beſeech Thee, abſolve thy Servants,* &c.
3. *In the Morning.*
   - The Second Collect for Peace at Morning Prayer: *O God, who art the Author of Peace,* &c.
   - The Third Collect for Grace: *O Lord, our heavenly Father,* &c.

   At Night.
   - The Second Collect at Evening Prayer: *O God, from whom all holy Deſires,* &c.
   - The Third Collect: *Lighten our Darkneſs,* &c.
4. Prayers for the Queen and Royal Family: *O Lord our heavenly Father,* &c.

5. General Interceſſion: *O God, the Creator and Preſerver of all Mankind,* &c.
6. General Thankſgiving: *Almighty God, Father of all Mercies,* &c.
7. Prayer of St. *Chryſoſtom*: *Almighty God, who haſt given us Grace,* &c.
8. *Our Father, which art in Heaven,* &c.
9. *The Grace of our Lord Jeſus Chriſt,* &c.

Prayers to be uſed by the Maſter *and* Scholars *every* Morning *and* Afternoon, *immediately after their coming together in the* School.

PRevent us, O Lord, in all our Doings, with thy moſt gracious Favour, and further us with thy continual Help; that in all our Works begun, continued, and ended in Thee, we may glorify thy holy Name, and finally by thy Mercy obtain everlaſting Life, through Jeſus Chriſt our Lord. *Amen.*

Bleſſed Lord, who haſt cauſed all Holy Scriptures to be written for our Learning; grant that we may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that by Patience and Comfort of thy Holy Word, we may embrace, and ever hold faſt the

the bleſſed Hope of everlaſting Life, which Thou haſt given us in our Saviour Jeſus Chriſt. *Amen.*

Our Father which art in Heaven, &c.

Before they are diſmiſs'd from the School.

GRant, we beſeech Thee, almighty God, that the Words which we have heard this Day with our outward Ears, may, through thy Grace, be ſo grafted inwardly in our Hearts, that they may bring forth in us the Fruit of good Living, to the Honour and Praiſe of thy Name, through Jeſus Chriſt our Lord. *Amen.*

We give Thee humble and hearty Thanks, O moſt merciful Father, for all our Benefactors, by whoſe Charity we are here brought up to Godlineſs and uſeful Learning. And we beſeech Thee to give us Grace ſo to uſe theſe thy Bleſſings, to the Glory of thy Name, that we may become profitable Members in the Church and Commonwealth, and may at laſt be Partakers of the immortal Glory of the

Reſurrection; through Jeſus Chriſt our Lord. *Amen.*

Our Father which art in Heaven, &c.
The Grace of our Lord Jeſus Chriſt, &c.

Upon Sundays *and* Holy-Days, *when they go to* Church; *and on other Days of the Week, in ſuch Places where the* Maſter *and* Scholars *meet only in the* School, *the following Prayers may be uſed inſtead of thoſe above-mentioned.*

Morning Prayer.

PRaiſed be the Lord, from the riſing up of the Sun to the going down of the ſame. Thou art our God, and we will praiſe Thee; Thou art our God, and we will thank Thee.

Thou haſt made us after thine own Image: Thou daily preſerveſt and provideſt for us: Thou haſt redeemed us by the precious Blood of thy dear Son: Thou haſt given us thy holy Word for our Direction, and promiſed thy Holy Spirit for our Aſſiſtance: Thou haſt raiſed up to us Friends and Benefactors, who have taken care of our Education and Inſtruction: Thou haſt brought us together

together again this Morning, to teach and to learn that which may be profitable for us.

For theſe and all thy Favours ſpiritual and temporal, our Souls do bleſs and magnify thy holy Name; humbly beſeeching Thee to accept this our Morning Sacrifice of Praiſe and Thankſgiving, through Jeſus Chriſt our Lord.

And do Thou, O Lord, who haſt ſafely brought us to the Beginning of this Day, defend us in the ſame by thy mighty Power; and grant that this Day we fall into no Sin, neither run into any Kind of Danger; but that all our Doings may be ordered by thy Governance, ſo that we may do always that which is righteous in thy Sight, through Jeſus Chriſt our Lord.

Particularly we beg thy Bleſſing upon our preſent Undertaking. Prevent us, our Lord, in all our Doings with thy moſt gracious Favour, and further us with thy continual Help; that in theſe and all our Works begun, continued and ended in Thee, we may glorify thy holy Name, and finally by thy Mercy obtain everlaſting Life, through Jeſus Chriſt our Lord.

Enlighten, we pray Thee, our Underſtandings, ſtrengthen our Memories, ſanctify our Hearts, and guide us in our Lives: Help us to learn and to practiſe thoſe Things which are good; that we may become ſerious Chriſtians, and uſeful in the World, to the Glory of thy great Name, the Satisfaction of thoſe who have ſo kindly provided for our Souls and Bodies, and our own preſent and future Well-being.

Let thy Bleſſings be abundantly beſtowed upon the King and all the Royal Family, and all thoſe in Authority under Him, in Church and State; as alſo upon all our Friends and Benefactors, particularly thoſe of this School: Proſper Thou the Work of their Hands; O Lord, proſper Thou their handy Work.

Theſe Prayers, both for them and ourſelves, we humbly offer up in the Name of thy Son Jeſus Chriſt, our Redeemer; concluding in his moſt perfect Form of Words,

Our Father, &c.

Evening

Evening Prayer.

ACcept, we beſeech Thee, O Lord, our Evening Sacrifice of Praiſe and Thankſgiving for all thy Goodneſs and Loving-kindneſs to us; particularly for the Bleſſings of this Day, for thy gracious Protection and Preſervation, for the Opportunities we have enjoyed for the Inſtruction and Improvement of our Minds, for all the Comforts of this Life, and the Hope of Life everlaſting, through Jeſus Chriſt our Redeemer.

Forgive, moſt merciful Father, we humbly pray Thee, all the Errors and Tranſgreſſions which Thou haſt beheld in us the Day paſt; and help us to expreſs our unfeigned Sorrow for what has been amiſs, by our Care to amend it.

What we know not, do Thou teach us: Inſtruct us in all the Particulars of our Duty, both towards Thee, and towards Men; and give us Grace always to do thoſe Things which are good and well-pleaſing in thy Sight, through Jeſus Chriſt our Lord.

Whatſoever good Inſtructions have been here given this Day, grant that they may be

carefully remembered, and duly followed: And whatſoever good Deſires Thou haſt put into any of our Hearts, grant that by the Aſſiſtance of thy Grace, they may be brought to good Effect; That thy Name may have the Honour, and we, with thoſe who are aſſiſtant to us in this Work of our Inſtruction, may have Comfort at the Day of Account, through our Lord and Saviour Jeſus Chriſt.

Lighten our Darkneſs, we beſeech Thee, O Lord, and by thy great Mercy defend us from all Perils and Dangers of this Night; continue to us the Bleſſings we enjoy, and help us to teſtify our Thankfulneſs for them, by a due Uſe and Improvement of them.

Bleſs, O Lord, we beſeech Thee, the King, and all the Royal Family, and all thoſe in Authority in Church and State; as alſo all our Friends and Benefactors, particularly thoſe of this Charity-School, for whom we are bound in eſpecial Manner to pray. Bleſs this and all other Schools for religious and truly Chriſtian Education. And direct and proſper all pious Endeavours for the Propagation of thy Goſpel in the World.

Theſe

Theſe Praiſes and Prayers we humbly offer up to thy divine Majeſty, through the Mediation of thy Son Jeſus Chriſt our Lord; in whoſe holy Name and Words we ſum up all our Deſires.

Our Father, &c.

A Morning or Evening Prayer, to be uſed daily by the Younger Children at Home.

O Lord God, my heavenly Father, who art the Giver of all Goodneſs; accept of my humbleſt Praiſe and Thankſgiving for thy Preſervation of me this [*Day* or *Night*] paſt, and for all the Bleſſings I daily receive from Thee. I deſire Thee, O Lord, to ſend thy Grace unto me [my *Father* and *Mother*, *Brethren* and *Siſters*, to all my *Relations*, *Friends* and *Benefactors*, my *Maſter* and *Fellow-Scholars*] and to all People; that we may worſhip Thee, ſerve Thee, and obey Thee as we ought to do. And I pray unto Thee, that Thou wouldeſt ſend us all Things that be needful both for our Souls and Bodies; and that Thou wouldeſt be merciful unto us, and forgive us our Sins; [*particularly*]

[* *Here let the Child be inſtructed to confeſs and bewail every Sin, which may have been committed by him the day paſt: Whether Lying, taking God's Name in vain, Stealing, Quarrelling, Stubbornneſs, or any other.*]

And that it will pleaſe Thee to ſave and defend me in all Dangers ghoſtly and bodily, particularly thoſe of this [*Day* or *Night*;] and that Thou wilt keep me from all Sin and Wickedneſs, and from my ghoſtly Enemy, and from everlaſting Death. And this I truſt Thou wilt do of thy Mercy and Goodneſs, through our Lord Jeſus Chriſt: In whoſe moſt holy Words I ſum up all my Wants.

Our Father, &c.

Prayers to be uſed at Home by thoſe that are more grown in Years.

A Morning Prayer.

GLory be to Thee, O Lord, who haſt preſerved me from the Perils of the Night paſt, who haſt refreſhed me with Sleep, and

and raiſed me up again to praiſe thy holy Name.

I humbly worſhip Thee, O God my heavenly Father, through Jeſus Chriſt my Redeemer: And I do again devote myſelf to Thee, deſiring to ſerve Thee faithfully this, and all the Days of my Life.

Help me to remember Thee, my Creator, in the Days of my Youth.

Preſerve me from thoſe Errors and Follies to which the Frailty of my Age does moſt expoſe me; and keep me innocent from every great Offence.

Deliver me from the Vanity of mine own Heart and from the Temptations of evil Company.

Incline my Heart to all that is good; that I may be modeſt and humble, true and juſt, temperate and diligent, reſpectful and obedient to my Superiors; that I may fear and love Thee above all; that I may love my Neighbour as myſelf, and do unto every one as I would they ſhould do unto me.

Let thy good Providence defend me this Day from all Evil; let the Grace of thy Holy Spirit continually prevent and aſſiſt me.

Bleſs me, I pray Thee, in my Learning; and help me daily to increaſe in Knowledge, and Wiſdom, and all Virtue.

I humbly beg thy Bleſſing upon all my Relations and Friends [particularly *my Father and Mother, my Brothers and Siſters.*] As alſo, upon my *Benefactors*, my *Maſter* and *Fellow-Scholars*, and every one in this Houſe: Grant to them whatſoever may be good for them in this Life, and guide them to Life everlaſting.

I humbly commit myſelf to Thee, O Lord, in the Name of *Jeſus Chriſt* my Saviour, and in the Words which he himſelf hath taught me.

Our Father, &c.

An Evening Prayer.

GLory be to Thee, O Lord, who haſt preſerved me the Day paſt; who haſt defended me from all the Evils to which I am conſtantly expoſed in this uncertain Life; who haſt continued my Health; who haſt beſtowed upon me all Things neceſſary for Life and Godlineſs.

I humbly

I humbly beſeech Thee, O heavenly Father, to pardon whatſoever Thou haſt ſeen amiſs in me this Day in my Thoughts, or Words, or Actions: [*particularly]

Aſſiſt me, I pray Thee, in making it my conſtant Endeavour to reſiſt and conquer every evil Inclination within me, and every Temptation from without.

* *Here make a particular Confeſſion of the Sins you have this Day committed.*

Help me daily to increaſe in the Knowledge and Love of Thee, my God, and of my Saviour Jeſus Chriſt.

Shew me the Way in which I ſhould walk whilſt I am young, and grant that I may never depart from it.

Bleſs to me, I pray Thee, whatſoever good Inſtructions have been given to me this Day: Help me carefully to remember them, and duly to improve them; that I may be ever growing in Knowledge, and Wiſdom, and Goodneſs.

I humbly commit my Soul and Body to thy Care this Night, begging thy gracious Protection and Bleſſing.

And all theſe Bleſſings, which I aſk for myſelf, I heartily deſire for all my *Relations, Friends*

Friends and *Benefactors*, my *Maſter* and *Fellow-Scholars*, and all in this Houſe. Let it pleaſe Thee to guide us all in this Life preſent, and to conduct us to thy heavenly Kingdom, through Jeſus Chriſt, our only Lord and Saviour; in whoſe words I conclude my Prayers.

Our Father, &c.

An Ejaculatory Prayer, to be uſed by every Child when he enters into the Church.

SUrely the Lord is in this Place! How dreadful is this Place! This is none other but the Houſe of God: This is the Gate of Heaven, *Gen.* xxviii. 16, 17.

Bleſſed are they who dwell in thy Houſe: They will be always praiſing Thee, *Pſal.* lxxxiv. 4.

In the Multitude of thy Mercy I will come into thy Houſe; and in thy Fear will I worſhip toward thy holy Temple, *Pſal.* v. 7.

A Prayer

A Prayer to be ſaid when they come into their Seat, kneeling.

LORD, I am now in thy Houſe: Aſſiſt, I pray Thee, and accept of my Services. Let thy Holy Spirit help my Infirmities, diſpoſing my Heart to Serioufneſs, Attention and Devotion, to the Honour of thy holy Name, and the Benefit of my Soul; through Jeſus Chriſt my Saviour. *Amen.*

Before Singing a Pſalm *or* Hymn.

O Holy Jeſus, who didſt approve and commend the Children crying in the Temple, *Hoſanna to the Son of* David! and didſt apply that Saying to them, *Out of the Mouths of Babes and Sucklings Thou haſt perfected Praiſe.* O make Melody in my Heart, and looſen my Tongue; that I may ſing forth Praiſes and Thankſgivings to Father, Son, and Holy Ghoſt. *Amen.*

Before they leave their Seat.

BLeſſed be thy Name, O Lord, for this Opportunity of attending Thee in thy Houſe and Service.

Make

Make me, I pray Thee, a Doer of thy Word, not a Hearer only. Accept both us and our Services, through our only Mediator Jeſus Chriſt. *Amen.*

After their Return from the Church.

GRant, I beſeech Thee, almighty God, *&c.* (as *Pag.* 149.)

A Prayer for a Child going to Church to be Catechized.

O Bleſſed Jeſus, who, when thou wert twelve Years old, didſt go up to the Temple, and ſit in the Midſt of the Doctors, both hearing them, and aſking them Queſtions, ſo as all the Congregation were aſtoniſhed at thy Underſtanding and Anſwers: Aſſiſt me with thy Grace and heavenly Benediction; that I going to the Houſe of God, for the like Exerciſe of Religion, may perform it laudably and devoutly, that my Profiting may appear unto all, to thy Honour, and the Salvation of my own Soul. *Amen*, Lord Jeſus, *Amen.*

A Grace

A Grace before Meat.

SAnctify, O Lord, we beſeech Thee, theſe thy good Creatures to our Uſe, and us to thy Service, through Jeſus Chriſt our Lord. *Amen.*

A Grace after Meat.

BLeſſed and praiſed be thy holy Name, O Lord, for theſe and all thy other Bleſſings beſtowed upon us, through Jeſus Chriſt our Lord. *Amen.*

DIREC-

DIRECTIONS

CONCERNING

CONFIRMATION.

When Notice is given by the Miniſter *of the* Pariſh, *of the* Biſhop's *Intention to* Confirm, *the* Maſter *may prepare thoſe* Children, *who have not been already* Confirmed, *and who are able to give a perfect Account of the* Church-Catechiſm, *for the* Miniſter's *Examination; by Inſtructing them in the Nature and Deſign of* Confirmation, *according to the following Method of* Queſtions *and* Anſwers; *which they may learn immediately after the* Anſwer *to the laſt* Queſtion *of the* Catechiſm; *viz.* What is required of them who come to the Lord's Supper? *&c.*

Q. WHAT is further required of thoſe who come to the Lord's Supper?

A. That

A. That they *be firſt Confirmed by the Biſhop, or be ready and deſirous to be Confirmed.* Vid. *Rubrick after Confirmation.*

Q. What is *Confirmation?*

A. It is the 'Solemn laying on 'of Hands by the Biſhop upon Perſons bap- 'tized, and inſtructed in the *Catechiſm* of 'the Chriſtian Religion; together with his 'Bleſſing and Prayer to God on their Behalf, 'that He would ſtrengthen and 'defend them with his heavenly 'Grace; that they may continue his 'faithful Servants *for ever, and daily in- 'creaſe in the* Fruits of his *Holy-Spirit more 'and more, until they come to* His *everlaſting 'Kingdom.'* *Canon* 60. *Office of Confirmation.*

Q. From whence is this Inſtitution derived?

A. From the conſtant Uſage of the primitive Church, and the Practice of the Apoſtles; who laid their Hands on thoſe who had been baptized, and prayed for them: Upon which, ſuch Perſons received the Holy Ghoſt, *Acts* viii. 15, 16, 17.—xix. 5, 6.

Q. Why was the Office of *Confirmation* ordained?

A. 'To

Preface to Confirmation.

A. 'To the End that Children 'being now come to Years of Diſ-'cretion, and having learned what 'their Godfathers and Godmothers promiſed 'for them in Baptiſm, they may themſelves, 'with their own Mouth and Conſent, openly 'before the Church, ratify and confirm the 'ſame, and alſo promiſe, that, by the Grace 'of God, they will evermore endeavour 'themſelves faithfully to obſerve ſuch Things 'as they, by their own Confeſſion, have aſ-'ſented unto.'

Q. What are the Benefits whereof they are Partakers who receive *Confirmation?*

Office of Confirmation, Prayer 1ſt. Ibid. Prayer 4th.

A. The ſtrengthening and confirming of their Souls for the Performance of their Duty by the Grace of God; and alſo the *certifying of them* (*by this Sign*) *of his Favour and gracious Goodneſs towards them;* which is procured to thoſe who devoutly receive this Ordinance by the Prayers of the Biſhop and the Church on their Behalf.

Q. What is required of thoſe who come to be *Confirmed?*

A.

A 1. That they ſhall be ſuch as have been already Baptized.

2. 'That they can ſay the *Creed*, 'the *Lord's-Prayer*, and the *Ten* '*Commandments*; and can alſo an- 'ſwer to ſuch other Queſtions as are con- 'tained in this ſhort *Catechiſm*.' *Preface to Confirmation.*

3. That they ſhall be of competent Age; and likewiſe ſufficiently inſtructed to underſtand the Nature and Obligation of that ſolemn Vow, Promiſe and Profeſſion which was made, in their Name, by their Sureties, at their Baptiſm. *Third Rubrick after the Catechiſm. Exhortation after Baptiſm.*

4. That they ſhould truly repent of all their actual and known Sins, whereby they have broken that Vow.

5. That they ſhould 'in the 'preſence of God, and of the Con- 'gregation, ſolemnly renew that 'Vow, ratifying and confirming the ſame 'in their own Perſons, and acknowledging 'themſelves bound to believe and do all 'thoſe Things which their Godfathers and 'Godmothers promiſed for them.' *Office of Confirmation.*

6. That

6. That they ſhould ſtedfaſtly reſolve to make good all that they promiſe, and to perſevere in a conſtant Courſe of Faith and Obedience all the Days of their Life.

7. That they ſhall be ſuch as have not been already Confirmed.

When the Children have been thus inſtructed in the Nature of Confirmation, *they ſhould be exhorted to prepare and fit themſelves for it, by renewing in private their* Baptiſmal Vow *with all Sincerity of Heart before God, and by imploring his Grace for the faithful and conſtant Performance of it: Which may be done in the following*

Preparatory Prayer and Recognition of the Baptiſmal Covenant, to be uſed before Confirmation.

O Moſt glorious God the Father, the Son, and the Holy Ghoſt, One God bleſſed for ever; in all Humility of Soul and Body, I caſt myſelf down at thy Footſtool; beſeeching Thee, for Jeſus Chriſt his Sake, to accept of my moſt hearty Thanks for the great Privilege

vilege of being born in a Chriſtian Church, and of Chriſtian Parents, and of being by them dedicated to thy Worſhip and Service, according to our bleſſed Saviour's Inſtitution in the Holy Sacrament of Baptiſm, wherewith that moſt gracious Covenant, which Thou haſt wonderfully condeſcended to make with the ſinful Sons of Men through Jeſus Chriſt, was in a moſt ſolemn Manner ſealed unto me, and by me. The Promiſe and Vow which was then made to Thee, O God, in my Name, I do now, I hope, by ſuch Helps as Thou of thy Goodneſs haſt afforded me, competently underſtand: And unfeignedly I acknowledge myſelf bound to perform all that was then promiſed for me. Good Lord, pardon my Negligence hitherto in learning my Duty, and all the Sins whereof I have been guilty ſince I was baptized to this very Moment: And graciouſly accept of me thus in mine own Perſon renewing that Promiſe and Vow which was then made by others in my Behalf.

'I do here, O Lord, in thy Preſence, 'who art the great Searcher of Hearts, and 'from whom no ſecret Thought can be hid, 'moſt freely, fully, and reſolvedly from

'henceforward for evermore repent of and 'renounce all Sin, and will, to the utmoſt of 'the Power Thou giveſt me, reſiſt all the 'Temptations of the Devil, the World and 'the Fleſh, ſo that I will not willingly fol-'low, nor be led by them. I do ſtedfaſtly 'believe, and will, by thy Help, continue 'in the Belief of all the Articles of the 'Chriſtian Faith; and I am reſolved, through 'the Help of thy Grace, (without which I 'can do no good Thing) to keep thy holy 'Will and Commandments in all Sincerity 'and godly Simplicity of Heart, and to 'perſevere walking in the ſame all the Days 'of my Life.'

All this I am bound to believe and do, and, by thy Help, ſo I will. And as I do heartily thank thee, O heavenly Father, that Thou haſt called me to this State of Salvation, through Jeſus Chriſt my Saviour; ſo I moſt humbly beſeech Thee, that Thou wouldeſt be pleaſed to diſpoſe my Soul into a truly Chriſtian Frame, in the Owning and Renewing of this my Baptiſmal Covenant in thine eſpecial Preſence, and before the Governors of thy Church, at my ſolemn Confirmation; whereia I ſhall diſcharge my God-

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fathers and Godmothers, and take theſe Promiſes and Vows upon my own Conſcience; and that Thou wouldeſt enable me, by thy Holy Spirit, to perform them unto my Lives End. And when the Biſhop, in Token hereof, ſhall lay his Hand upon me, and bleſs me in thy Name; do Thou, O Lord, defend me with thy heavenly Grace, that I may continue thine for ever: Confirm and ſtrengthen me in all Godlineſs, that I may daily increaſe in thy Holy Spirit more and more: Preſerve me a living and ſound Member of Chriſt, a dutiful and dear Child of God, and an Heir, through Faith in Chriſt, of the Kingdom of Heaven: That through thy Mercy, O God the Father! and thy Merits and Interceſſion, O God the Son! and thy Guidance and Sanctification, O God the Holy Ghoſt! I may in thy good Time, obtain the End of my Faith, even the Salvation of my Soul, to the Glory of thy Grace. *Amen*, good Lord: So let it be, I moſt humbly Thee.

A Prayer to be uſed in the Church, *at the Time of* Confirmation.

O Moſt bleſſed and moſt merciful Father, who keepeſt Covenant and Mercy for

thoſe that love Thee, and obſerve thy Commandments; that being in a State of Miſery, we ſhould be called into a State of Salvation, that thy only begotten Son ſhould mediate and obtain this Redemption for us; that he ſhould himſelf deſcend from Heaven, to call us into that Covenant of Grace, which holds it out to us, and ſhould ſend his Ambaſſadors, the Miniſters of Religion, to pray us to be reconciled to God upon theſe moſt reaſonable Terms contained therein: This is ſuch aſtoniſhing Grace and Favour on thy Part, that we can never ſufficiently admire thy Loving Kindneſs to us, nor be duly thankful for the ſame. But being ſenſible, O God, in ſome Meaſure, how in my Baptiſm I was admitted into that Covenant, which entitles me, through thy Mercy in Chriſt, to ſuch glorious Privileges; I do here voluntarily preſent myſelf in thy Preſence to recognize the ſame, and do here ſolemnly acknowledge thoſe mighty Obligations, lying upon me, to be faithful in it. And this I do, both in Gratitude for ſuch an ineſtimable Favour as it was, to be made in my Baptiſm a Member of Chriſt's Church, to be adopted into the Family of thy Children, and to be inſtated in a

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Title to the Inheritance of thy Kingdom; and moreover from a juſt Senſe of thoſe ſolemn Vows then made in my Behalf, that I ſhould renounce the Devil, the World, and the Fleſh; and that I ſhould believe in Thee, my God, and keep thy Commandments; and likewiſe of the Obligation I am now under, ſince I am come to the Years of Diſcretion, to ratify and confirm thoſe Vows with my own Mouth openly before thy Church, and to promiſe that, by thy Grace, I will endeavour to perform them. Accordingly, I do here, with a full Determination of my Will, ſeriouſly and ſolemnly reſolve ſo to do; in Confidence, O God, not of my own Strength, but of thy Grace and Aſſiſtance, which I truſt will be imparted to me by the Laying on of Hands, and conſtantly afforded me through the great Shepherd and Biſhop of my Soul, Jeſus Chriſt our Lord. *Amen.*

A Prayer to be uſed at Home after Confirmation.

O Holy, Bleſſed, and Glorious Trinity, Three Perſons and one God, in whoſe Name I was baptized, and to whom I have now by ſolemn Confirmation again devoted myſelf,

myſelf, with all my Powers and Intereſts, according to the bleſſed Terms of my baptiſmal Covenant: I praiſe and magnify thy holy Name, for giving me this Opportunity of being once more dedicated to thy Service, and of renewing and ratifying in my own Perſon the Promiſes and Vows which were made in my Name.

I have ſworn, O Lord, and will perform it, that I will keep thy righteous Judgments.

But, alas! I am able of myſelf to do nothing that is good, not ſo much as to think one good Thought: And I no ſooner ſhall riſe from my Knees, but I fear I ſhall be tempted to the Breach of thoſe very Vows I have now ſo ſolemnly made: And thoſe Temptations will certainly overcome me, unleſs Thou, Lord, doſt ſeaſonably interpoſe thy Grace to withhold me.

But I can do all Things through Thee ſtrengthening me: Do Thou then, O bleſſed Saviour, perfect thy Strength in my Weakneſs: For in Thee only is my Truſt.

O my God, Thou haſt promiſed to give thy Holy Spirit to thoſe that aſk it. Behold, Lord, I do humbly, I do earneſtly aſk thy Holy Spirit now of Thee: O fulfil thy gracious

cious Promiſe to me: O vouchſafe me that Holy Spirit I pray for, to purify my corrupt Nature, to ſtrengthen my Weakneſs, to comfort me in Troubles, to ſupport me in Diſcouragements, to ſuccour me in Temptations, and to aſſiſt me in all Parts of my Duty: That I may ever hereafter live in thy Fear, and in conſtant, ſincere and univerſal Obedience to all thy righteous Laws.

Thou, O Searcher of Hearts, knoweſt the Sin (or Sins) I am moſt inclined to: [*Here name it, or them*] And herein will lie my greateſt Danger of Backſliding: But, O my God, I beg a double Portion of thy Spirit, and inviſible Aid againſt it (*or them.*) Hold Thou up my Goings in thy Paths, that my Footſteps ſlip not. O work in me that victorious Faith, by which I may overcome the World, the Devil, and my own corrupt Nature.

And foraſmuch as I am encouraged by thy Favour and gracious Goodneſs, whereof this holy Ordinance of laying on of Hands is a Sign unto me, to hope that Thou wilt not deny me the conſtant Aſſiſtance of thy good Spirit, to ſtrengthen and confirm me in a perfect Love and Obedience to all thy righteous

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Commands; do Thou, I beſeech Thee, cheriſh and increaſe thoſe good Motions Thou haſt wrought in me towards a more compleat Participation of Thee. Let nothing in this World draw or drive me from a State of Favour and Communion with Thee, O Father, and with thy Son Jeſus Chriſt, through the Preparations of the Spirit of Holineſs. Thy Favour, O my God, is better than Life: and the Communications of thy Spirit more to be eſteemed than all worldly Treaſure: Thy Service is perfect Freedom, and thy Laws the moſt wiſe Directions of human Life, and the ſure Paths to eternal Bliſs. O Lord, vouchſafe to ſtrengthen, ſtabliſh and ſettle me in the Practice of them for ever: That being through thy Grace faithful unto Death, I may through thy Mercy attain eternal Life, through Jeſus Chriſt our only Mediator and Advocate; in whoſe prevailing Name and comprehenſive Words I conclude my imperfect Prayers.

Our Father which art in Heaven, &c.

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